

THE
ANTIQUARY:

*A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.*



" I love everything that's old ; old friends, old times, old manners, old books, old wine."

GOLDSMITH, *She Stoops to Conquer*, Act i., sc. 1.



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JANUARY, 1912.

Notes of the Month.

THE very important announcement was made at the annual meeting of the British School at Rome, held at Burlington House on November 21, that, with the help of the Royal Commissioners of the 1851 Exhibition, the school is to become part of a great centre for the study of Art and Letters and Archæology in Rome. The nature of the scheme is best seen from the memorandum, drawn up by Lord Esher, chairman of the board of management of the Royal Commissioners, which was read to the meeting by the Secretary: "In the early part of the year (1911) the Royal Commissioners for the Exhibition of 1851 resolved to establish a system of travelling scholarships in Architecture, Sculpture, and Decorative Painting on lines somewhat similar to those of the French Prix de Rome, and in the course of their inquiries they were advised to make the scholarships tenable in Rome. They accordingly approached the Archæological Institution, known as the British School at Rome, and arrangements were about to be made with that body for providing facilities for the Commissioners' scholars during their residence in Rome, when information was received that the site of the British Pavilion, erected from the design of Mr. Lutyens for the International Exhibition of Rome, had been offered by the Italian municipal authorities to Sir Rennell Rodd, the British Ambassador, to be used for the purposes of a British Institution of national interest.

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"The Commissioners saw an opportunity not only of acquiring a building for the use of their scholars, but also of rendering a substantial service to the higher education of this country. Accordingly, with the concurrence of the British School at Rome, they intimated to Sir Rennell Rodd that, if the site in question were made over to them, they would be willing to purchase and adapt the building for the purposes of an enlarged British School at Rome, which should be made thoroughly representative of Art as well as Archæology. Sir Rennell Rodd, who had in the first instance offered the site to the British School at Rome, subsequently, with their concurrence, made arrangements with the Italian Government for the transfer of the site to three nominees of the Crown—namely, Prince Arthur of Connaught, President of the Royal Commission, Lord Esher, Chairman of the Executive, and himself, Sir Rennell Rodd. Shortly afterwards Colonel Charlton Humphreys, the head of the firm of contractors who built the pavilion, and to whom it will revert at the close of the Exhibition, generously undertook to present the building to the Commissioners. Thereupon the Commissioners, with the co-operation of the British School at Rome, who throughout had acted in a liberal spirit, showing a due sense of the public interests involved, approached various bodies interested in Art, notably the Royal Academy, the Royal Institute of British Architects, and the Royal Society of British Sculptors, with a view to enlisting their support in the scheme, and, being met with favourable replies, proceeded to the work of drawing up a draft Constitution for the new British School.



"The object of the Commissioners in taking a leading part in the establishment of the new School is to secure the institution from sectional control. While they desire that the artistic and archæological interests of the School should be managed by experts, they consider it essential that the general control of the School should be in the hands of a committee comprising a sufficient proportion of laymen along with representatives of these interests. The full details of the Constitution are not yet completed, as the desirability of drawing into the scheme various bodies

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other than those already mentioned (as well as individuals who, though not themselves artists, are immediately interested in artistic education) has made the work of adjustment and division of labour within the Constitution a long one.



"As to the objects of the new School, it is intended to provide a centre in Rome where advanced students of Art and Letters may carry further those studies on which they have been engaged in the art schools and Universities of this country. Existing scholarships in Art enable a student to travel abroad for a short time and gain what inspiration he can from brief periods of study in the great art centres of the world. But it is of the greatest importance that a student should be able, by prolonged study in the atmosphere of a great art centre, to gain a thorough knowledge of the principles underlying the work of the great masters, and by that means to prepare himself for original work in the domain of art he has chosen. Such an opportunity for study and research in Archæology and History is already present in the existing institution at Rome, and the union of these two forces—Art and Letters—is not the least important feature of the new scheme. It is essential that some measure of guidance and supervision should be available for the students during their residence abroad, and it is the object of the School to meet these needs rather than to be in any sense a teaching institution.

"The Commissioners propose to award three scholarships annually, one in Architecture, one in Sculpture, and one in Decorative Painting, and as the scholarships will ordinarily be tenable from two to three years there will be from six to nine scholars of the Commission always in residence. The School will, however, have accommodation for students holding scholarships in the gift of the Royal Academy and the Royal Institute of British Architects and other bodies, as well as for students of Art and Archæology pursuing their researches in and about Rome."



The Commissioners also propose to provide a hostel for students as an essential part of the scheme. The first director of the new

School will be Dr. Thomas Ashby, the director of the present British School at Rome, and it is hoped that Mrs. Arthur Strong will continue to act as assistant-director.



Mr. H. St. George Gray writes: "On Saturday morning, December 2, the southern of the two large stones at Beckhampton, in the parish of Avebury, North Wilts, fell without giving any warning. Had there been any indication of the likelihood of a fall, the owner of the arable field in which these large sarsens are situated (Mr. George Brown) would have had the stone propped. Within living memory it has always leaned to the south, whereas the stone standing some twenty-five paces to the north-east leans in a northerly direction. The fallen stone is rather the larger of the two. In its prostrate position it measures 18 feet 4 inches in length, its maximum width being nearly 16 feet; approximate thickness, 4 feet 7 inches. Its depth below the surface of the field was found to be only 2 feet 6 inches; any socket-hole there may be cut into the solid chalk must therefore be very shallow. Several small blocks of stones have been revealed by the fall of the monolith.



"In making an excavation round one of the prostrate sarsens at Avebury in 1909 I found that a socket-hole had been cut into the solid chalk to a depth of only 1 foot 6 inches, roughly shaped to receive the base of the stone; the base was 4 feet 4 inches deep below the present surface of the field. It was found also that for additional support the stone had been packed round with a considerable number of blocks of stones measuring from 4 to 16 inches across. At the Stripples Stones circle in Cornwall I found similar packing-stones round the monoliths. It is hoped that the socket-hole at Beckhampton will be carefully examined by the Wiltshire Archæological Society or by a local antiquary, and that afterwards steps will be taken to set the stone upright again. Quite recently a flint arrowhead was found in the field in which these stones are situated. The Neolithic flint workshop on Windmill Hill, a mile to the north, is well known, and several

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cabinets full of implements of several varieties (mostly broken) have been collected from this site.



"On the Ordnance sheet the stones at Beckhampton are called 'Long Stones.' They are also known as the 'Longstone Cove,' and the 'Devil's Quoits.' Aubrey spoke of three upright stones, but only two remained in Stukeley's time. They were situated nearly a mile south-west of the centre of the 'temple' of Avebury, and over three-quarters of a mile to the north-west of Silbury Hill. They are only a short distance to the north of Beckhampton hamlet. There is a tumulus a quarter of a mile to the west of the stones, and another barrow nearer, on the south-west. The Kennet Avenue of stones, approaching the Avebury circles from the south-east, is not disputed by anybody, as several stones still remain in consecutive order, but antiquaries are divided in opinion on the question of the former existence of a 'Beckhampton Avenue' leading up to Avebury from the south-west. The two stones under consideration have been regarded as representing the approximate position of the western extremity of such an avenue. If Stukeley's word is to be believed, he most certainly *saw* many sarsen stones lying in two, more or less apparent, lines, west of the great circle of Avebury; moreover, he speaks of ten stones of this avenue known to have been standing within memory, between the exit of the avenue from the vallum of Avebury and the brook. The late Rev. Bryan King stated that he saw walls and cottages in the west of Avebury village built of sarsen stones sufficient in bulk to have originally formed a Beckhampton avenue. Sir Norman Lockyer dealt with the alignment of an avenue in this position in *Nature*, January 16, 1908."



An interesting function took place at Kingston-upon-Thames in November, when the Mayor, Alderman Huckle, unveiled a window in the Town Hall, to commemorate the Coronation of King George and Queen Mary last year, and the local revival on that occasion of the old Kingston-upon-Thames Maypole and Morris dances. In the upper part of the window are displayed the Royal

Arms, and below appears a series of figures of Morris dancers reproduced from an early sixteenth-century window, which is now in the private possession of a gentleman living in Shropshire, by whose kind permission and



Photo. by Mr. A. J. P. Hayes.

CORONATION WINDOW, KINGSTON-UPON-THAMES.

co-operation the figures have been exactly copied and reproduced, though on a rather larger scale, from the originals. The greatest care was taken to secure accuracy, Mr. R. C. Bayne, of the firm of Heaton, Butler and Bayne, which executed the work, spending

a long morning photographing and sketching the figures, and noting their peculiarities. He was followed later in the day by Dr. Finny, who succeeded in getting some photographs in natural colours by Lumières process. So that, though the original window could not be purchased for the Town Hall, those who see this window may know that they are looking at an accurate reproduction of a sixteenth-century work and ideas. The Morris dancers shown are the Jester, the Spaniard, the Moor, the Franklin, the Minstrel, the Peasant, the Lover, the King and Queen of May, the Fool and the Friar, with the Maypole in the centre, bearing the words "A Merry May."

Though the exact date of the original window is unknown, it is clearly a pre-Reformation work, and depicts Morris dancers as distinct from Robin Hood dancers, with whom they were in many places intimately associated. Experts have expressed the opinion that 1535 may be taken as the probable date of the original window, while others have put it at a much earlier date. The Morris or Morris Dance was introduced into England by the Spaniards, who in turn had secured it from the Moors, the Spanish word for a Moor being a *Moresco*. The name *Moresque* soon became converted into *Morris*, or *Morres* as it is always written in the numerous references in the churchwardens' and other accounts of Kingston-upon-Thames, and though these references generally allude to *Morres* and Robin Hood dances as one and the same, the following entries show that at times they were still distinct in the sixteenth century:

"1553. Recd. of the Spaniards for the hire of the town-hall, 10s. 10d.

"1555. Recd. of the Spaniards for the Counte hall, 27s. 2d."

The first figure in the window depicts the Jester, who was both a dancer and a witty man. His jests were generally directed against the Church; consequently we find his conically-pointed hat tipped with a cock's head, in allusion to a church steeple and weathercock. His stick is surmounted by a pig's head instead of a crosier, and the two fingers of his left hand are bent down, giving a left-hand benediction to his spectators.

He is quite distinct from the inferior fool or silly shown below him, on the lowest pane, wearing a fool's bib, to whom the following entry in the Kingston records alludes, in the sums recorded as having been spent in getting up the Robin Hood and *Morres* dances:

"28. Henry VIII., 4 yerds of cloth for the foles cote, 2s. od."

Just below the Jester stand the Franklin, or gentleman, and the Peasant, or Countryman. The exact part they took in the performance is now unknown, but that they were dancers like the rest is indicated by the bells on their clothes, which, in the words of the old nursery rhyme, alluding to Morris dancers, were intended that "he shall give music wherever he goes." Next to the Jester, on the top row, are the Spaniard and the Moor, their long, flowing garments distinguishing them from the other dancers; below them in the centre is the Maypole, painted red and white, St. George's colours, bearing two flags, one of St. George, the patron saint of England, and the other of St. James, the patron saint of Spain.

Outside the Maypole is shown the Minstrel; he carries his pipes and drum, but, unlike the others, he is without bells to his clothing, indicating that he did not dance. Reference is made to him in the Kingston records as follows:

"23. Henry VII., to the Menstorell upon May-Day IIIId."

"28. Henry VIII., to the Mynstrele, X's, VIIIId."

Below the Maypole and in the centre is "The King of May." He has a crown on his head, and daggers stuck in his cheeks to show he was also a juggler, and as master of the ceremonies he appears mounted on a "Hobby-Horse" to show his importance. In the Kingston dances his place was taken by Robin Hood, and his hobby-horse was given to a less important character. To the right of the King of May stands the Lover, whose part also merged into that of Robin Hood, and below him stands the Friar. In the Kingston records he is called "Friar Tuck." Below the King of May stands the

Queen of May, whose head-dress suggests a period long anterior to 1535. Elsewhere this part was taken by a man, but in Kingston it was taken by a woman, and her payment was 1s. a year for her services:

"1. Henry VIII., to Mayde Marian for her labour for two yeares, 2s. od."

In 21. Henry VII., Kingston's May Queen's name was Joan Whytebrede.

But if her services were not well paid, much larger sums were expended on her dress:

"28. Henry VIII., for 2 elles of worstede for Maide Maryan's kyrtle, 6s. 8d."

"4 yerdse of kendall for Mayde Marian's huke, 3s. 4d.; for saten of sypers for the same huke, 6d.; for a gown for the lady, 20 os. 8d." A huke was a head-dress, and we may take it that the head-dress worn by the Queen of May in the window, is a huke. In Kingston the united Robin Hood and Morris dances are generally spoken of in the records, and the May Queen is nearly always termed "Mayde Marian." The photograph reproduced on page 3 is kindly sent us by Dr. Finny, of Kingston, to whom we are also indebted for the information given above.

Since the above was in type, we have heard from Dr. Finny that an account of the original window was given by one of its former owners, Mr. Tollett, in Johnson and Steevens' *Shakespeare*, with an engraving of the window, and a description of the Morris dance, republished in the Rev. Edward Hinchliffe's *Barthomley*, 1856. Referring to the two flags of St. George and St. James, Dr. Finny writes: "This is of great assistance in helping to fix the date of the original window, for besides the introduction of the Morris dance from Spain, there was another and national reason for this display of the English and Spanish flags together—namely, the marriage of Henry VIII. with Katherine of Spain, which took place in 1510 and terminated in 1533. And as the men in the window are all shown with clean-shaven faces and long hair, Mr. Tollett says: 'From their want of beards also I am inclined to suppose they were delineated before the year 1535, when "Henry VIII. commanded all about his Court to poll their heads, and caused his own to be polled and his beard to be notted

and no more shaven." Probably the glass was painted in his youthful days, when he delighted in May games.'

"He further points out that had the window been made after 1606 the English flag would have been the united crosses of St. George and St. Andrew; and he describes the minstrel as 'Tom the Piper.' If this is so, the knowledge of the origin of the nursery rhyme about his son would be very interesting. He describes the flower in the May Queen's hand not as a rose, but as a red pink or a gilliflower, which he shows were artificially raised for May Day celebrations; and he describes the May Queen's head-dress, surmounted by a crown, as exactly similar to that of Margaret, eldest daughter of Henry VII., at her marriage with James, King of Scotland, and as resembling that of Anne Boleyn at her coronation. The object in the hobby-horse's mouth is a calabash or ladle for collecting the spectators' money."

Professor Niven, of the New York Academy of Science, has discovered in Mexico, according to the *Débats*, the remains of a town buried, like Pompeii, by a volcanic eruption. Streets and houses have been brought to light, among others a goldsmith's workshop with all its materials and decoration. The numerous articles found seem to belong to a period of Mexican civilization hitherto unknown, and show, in a striking manner, Oriental influences. Some heads of statues recall the type of the old Egyptian sculptors, others the art of Central Asia. The Professor considers that the works of art found belong to the most flourishing Ninevite period, and asserts that his discovery is the most interesting ever made in America.

We notice with regret the death, on December 7, at the age of seventy-nine, of Mr. William Griggs who did so much to popularize a knowledge of objects of antiquarian and literary interest, as well as to extend the possibilities of illustrated literature and journalism, by the great improvements which he effected in the photo-zincographic process. One of his best-known works is the famous series of facsimiles of the Shakespeare quartos. His illustrations of Eastern industrial art work are also well known.

The *Standard* of December 2 says that "Extensive relics of an ancient Gallic bronze industry contemporary with Julius Caesar and Pliny have been brought to light at Alise, near Dijon. All the principal materials connected with such an industry have been successively discovered. The excavator first came upon a mass of broken terra-cotta models, still imprinted with objects such as cups, spoons, and vase handles; and in some cases the bronze pieces modelled in them had not come away. Then a large number of brick cauldrons for the melting of the bronze were found, still showing the 'tap' by which the metal flowed out. Finally, about a month ago, a rectangular furnace of brick strewn with Gallic coins brought the reconstruction of the industry to a completion. The Alise workmen evidently modelled first in wax, then in terra-cotta; the wax was next melted away, and the bronze was poured into the terra-cotta shapes. Alise became the Roman settlement Alesia after the conquest of Gaul, and its selection was evidently due to its importance as a Gallic settlement, to which these relics bear witness."

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We take the following note from the *Sphere* of November 25, which gave illustrations of three of the recently discovered mosaics: "Some interesting mosaics have recently been discovered during the restoration of the cathedral at Aquileja, a small town on the Austrian coast. From their appearance the mosaics belong to the time of Imperial Rome. There have been many similar discoveries in Aquileja, proving it and the whole delta land of the Isonzo and Natisone, in which it is situated, to be one of the oldest civilized districts of the Roman Empire, but its present-day neglected appearance scarcely gives any hint of a past history of 2,000 years, or that it once played a considerable part in the history of the Christian Church. Aquileja was founded 181 B.C. as a stronghold against the Celts from the north, and also against the Illyrian pirates, which earned it its name of 'Water-town' (Latin form, Aquilegia). It became a great centre for the Roman legions, particularly after Marcus Aurelius, and when northern Italy was suffering from the ravages of the barbarians.

Besides its maritime and military eminence it had gained a great commercial importance owing to its position on the Adriatic Sea, and as a central point for traffic routes from the East. As the key to north-east Italy it was subjected to many assaults, which, thanks to its strong walls, it was able to resist, until Attila, with his mighty forces, made a breach in its defences. In 452 Aquileja was destroyed so completely that, a hundred years later, scarcely any trace was to be found of the once rich and important city. A few of the inhabitants, who had escaped the swords of the barbarians, fled to some sandy islands on the neighbouring lagoon. The old Roman town had a second period of glory when, in the middle of the sixth century, a new town was built amid its ruins, flourishing under the name of the Patriarchate of Aquileja until 1457. But the Christian town has suffered in like manner as the Roman provincial capital, and save for the basilica, its campanile, and the ruins of the baptistery, it has been wiped off the face of the earth. The increasing swampiness of the neglected ground and its malaria made every attempt at colonization an impossibility, and the vandalism of the people, who found the ruins a convenient quarry, contributed to the general destruction. This condition lasted until the time of the Empress Maria Theresa, when, by a system of drainage and canals, the district was rendered healthy and productive, and a third Aquileja arose. The cathedral was built by the Patriarch Poppo between the years 1019 and 1042. When the foundations of the outer wall were being excavated the mosaics were discovered about a metre below the present level. One mosaic depicts a number of fishes and ducks. These mosaics undoubtedly belong to a Roman building of pre-Christian time."

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At the recent annual meeting of the Yorkshire Numismatic Fellowship, held at Leeds, Mr. T. Sheppard, F.G.S., of the Municipal Museum, Hull, was elected the president for the year 1912, and editor of the Society's *Proceedings*.

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The Nantwich Urban Council have decided to hand over to the Chester Archæological Society, for preservation in the Grosvenor

Museum at Chester, an ancient boat, recently unearthed at the Nantwich Council's water-works at Baddiley Mere. The relic, which is in excellent preservation, was fashioned from the trunk of an oak-tree. It is 18 feet long, about 6 feet wide, and has at each end a prow tapering to a point. The boat was found embedded in 18 feet of peat, the lower end being that depth downwards towards the bed of the mere. Baddiley Valley, it is thought, was one of the inland seas of these isles ages ago.

The Southampton Town Council have applied to the Local Government Board for sanction to borrow £4,200 for the purchase of the properties known as Tudor House and King John's Palace, situated in Bugle Street and Western Esplanade respectively. It is proposed to convert these ancient buildings into an antiquarian museum.

The never-ending conflict between the claims of the past and the needs of the present is once more raging in Rome. A proposal by a French company is being considered by the Municipality of Rome to make an electric railway from Rome to Ostia. The proposed line would tunnel deeply beneath the Palatine Hill, and to this no one objects, as it would cause no disturbance to the remains of antiquity above the tunnel. But when the line emerges from the Hill it will traverse much of what is now known as the "Zona Monumentale" in a deep cutting. Much of the area of the Zona is at yet unexplored. "Commendatore Boni," says the Rome correspondent of the *Times*, "has already described in the columns of the *Times* what should be the results of exploration in that area, and there is no need to enumerate again a list of buildings whose names are familiar to students of the classics. As a member of the Higher Council of Antiquities, Commendatore Boni has again protested against an unnecessary destruction of what should be the objects of future archaeological research by an open railway cutting excavated at a depth which must inevitably carry the railway lines right through their walls. It is to be hoped that his protest may be heeded, and that the alternative of remaining at a greater depth

for a longer distance may not prove too costly for the proposed enterprise. If his protest is not heeded, the contractors will do well to keep in mind his warning that at the proposed level they may find themselves not a little incommoded by hidden water-courses and forgotten branches of the Cloaca Maxima."

The *Athenæum*, November 25, remarks that, "Professor Garstang, as chief of an expedition sent out to Asia Minor by the University of Liverpool's Excavation Committee, has been at work for some weeks on a site near Aintab with good results. He is opening a mound 150 metres in length and nearly 40 metres high, in which he has traced Hittite fortifications of two periods, which he puts at about 1400 B.C. and 800 B.C. respectively. He has already found a large double gateway of the Sinjerli type, and expects to make other discoveries shortly."

We are officially informed that the celebration of the Durbar at Delhi has brought forth some munificent gifts to the Empire of India, and in commemoration of the event the British Museum has received from Mr. Henry Van den Bergh, through the National Art Collections Fund, the collection of Muhammadan coins of India, which was formed by Mr. George Bleazby during a long residence in that country. This very generous gift not only doubles this series of coins in the National Collection, but also places it far ahead numerically and in completeness of any other collection either in India or on the Continent.

It is stated that the Bleazby collection of Muhammadan coins of India is without question the finest and most extensive that has ever been brought together by a private individual. It numbers 173 specimens in gold, 1,480 in silver, and 994 in billon and copper. For the most part it consists of pieces which have been specially selected for their rarity and fine condition. The series comprises coins of the six dynasties, known as the Sultans of Delhi, and of the Moghul Emperors of India, whose seat of government was also at Delhi; and it forms a magnificent record of the history of India from

A.D. 1166, when the victorious Muhammad bin Sam finally crushed the opposition of the Rajputs, and became the first Muhammadan ruler of India, till the deposition of Bahadur Shah in 1857.

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Muhammadan coins of India have a historical value possessed by no other series, and the Bleazby collection admirably illustrates the rise and fall of the various ruling dynasties for the last eleven centuries, their conquests and their reverses. From the mint-names alone on the coins one can trace the gradual advance of the Moghuls in the sixteenth century. For instance, we find Babar, the founder of the Moghul dominion in India, striking coins in the heart of that country; then he is driven back by Shir Shah, who held out against the invaders for twenty years; but on Shir Shah's death the Moghul advance is resumed, and the last members of the Afghan (or sixth) dynasty fighting with one another disappear before the victorious armies of Humayun, the son of Babar.

The mints represented in the collection number no less than 150, and there are coins of rulers who are not known through any other records, and whose money hitherto was unrepresented in the British Museum. For students of the history of our great Eastern Dominion these records are invaluable.

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It is also worthy of remark that on several previous occasions our National Institution has been the recipient of valuable contributions from Mr. Van den Bergh, notably a magnificent collection of ancient Peruvian pottery, which was presented a short time back.

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It is well known that the late J. R. Mortimer, the Driffeld antiquary, was an authority on the prehistoric and other earthworks of East Yorkshire, and during the past half-century had made a careful survey of all that remains relating to the military and domestic life of the early inhabitants of that region, a subject upon which he had written many important papers. Several of the structures which were known to Mr. Mortimer forty or fifty years ago, or less, have since entirely disappeared, as a result of agricultural and other operations. Fortunately, he carefully recorded

his observations upon a large series of Ordnance maps of the district, and also particulars of the barrows, the Roman remains, the pits (most of which are now closed), from which he obtained his geological specimens, etc. This valuable collection of maps has been generously presented by Major Mortimer to the Municipal Museum at Hull, where it can be referred to by students and others interested. In addition are large numbers of sketches, plans, photographs, negatives, etc., bearing upon East Yorkshire antiquities.



Hartlepool and the Church of St. Hilda.

By J. TAVENOR-PERRY.



THE coast-line of the county of Durham presents to the sea, for nearly its whole length, a precipitous wall of limestone rock, worn and fretted by the ever-tumultuous waves of the North Sea into isolated pinnacles and deep caverns, or shaped by the numerous little becks with which it is riven into fern-hung gaps and chasms. These cliffs, which run for a length of about twenty-five miles, start from the mouth of the Tyne, opening a little to the south of it for the passage of the Wear, and end abruptly in a bold headland of crescent form, on which stands the ancient town of Hartlepool. Here, at their termination, the rocks rise to a considerable height, and where the sea has worked out the softer portions of the limestone, are long gloomy recesses exposing fissures which extend a long way in beneath the soil. The limestone of which the whole of the peninsula is composed is of a magnesian formation, on which and of which the ancient buildings of the town were erected; and it contains large masses of the peculiar material known as "stink-stone," of a similar character to that of which the famous *pierre que pue* was made which formed the tomb of St. Hilary's daughter Abre at Poitiers. Behind this peninsula, sheltered from almost every wind that blows, lies a large natural harbour,

which is not the estuary of a river, since the stream which runs into it is an insignificant beck, but the constant flow of this has had sufficient force to wear out the great haven between the limestone rocks and the new red sandstone which forms the rest of the Durham coast-line to the mouth of the Tees.

The promontory and all the adjacent parts of the country were covered, in early historical times, by dense forest, and it formed part of the territory of the Brigantes; but it is doubtful if any part of these lands were then occupied, for the value of the land-locked harbour would not then have become apparent, unless we are to take the so-called "Fairy Coves," circular excavations about five feet in diameter which communicate with each other, still remaining by the Town Moor, as evidences of an early British settlement. The Roman station of Vinovia, now known as Binchester, lay twenty miles to the west of Hartlepool, and the Romans do not seem to have had any settlement on the Durham coast south of the Wall. The forest was doubtless full of animal life, and from the number of deer it contained was derived the earliest name attached to the locality. Bede calls it *Hernteu* or the island of the Hart, while the Normans, who naturally regarded the harbour as the most valuable feature of the place, called it *Hart-le-pool*.

When the Teutonic invasion of the North commenced the value of the haven was appreciated by the new visitors. The first irruption of the Angles in 547 under *Ida* appears to have been into the British kingdom of *Bryneich*, which later was latinized to *Bernicia*, stretching between the Tweed and the Tyne; and at the death of *Ida* in 559, one of his allied chiefs named *Ella*, also a descendant from *Wodin*, pushed into the British kingdom of *Deifyr*, later known as *Deira*, which lay southward between the Tyne and the Humber. The forests which then covered the present county of Durham, and separated these two kingdoms, must have been then almost impassable, except by the Roman road which led from *Eburacum* to *Corstopitum* on the Wall, which lay a considerable distance inland from the coast; hence the invaders proceeding to their conquest in their ships down the long line of weather-beaten cliffs would soon have dis-

covered the sheltered haven of Hartlepool. *Ella* established himself in *Deira* and reigned for some thirty years, and it was from his kingdom and during his reign that the fair-haired slaves were taken, who, in the marketplace of Rome, attracted the attention of the Deacon Gregory, and eventually led to the mission of St. Augustine.

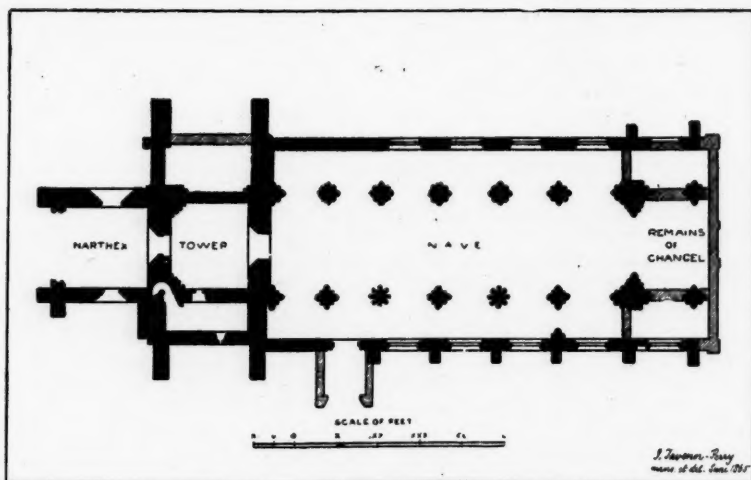
But although it was through the mission of St. Augustine that the Angles of Northumbria first came under the direct influence of Christianity, when Paulinus, who had been ordained Bishop of Northumbria in 625 by Justus of Canterbury, accompanied the daughter of Ethelbert to the North on her marriage with Edwin, the defeat and death of Edwin and the conquest of Northumbria by the still heathen Angles of Mercia and the Britons under Cadwalla, destroyed the results and influence of his teaching; and when, after the victory of Heavenfield in 633, Oswald, the nephew of King Edwin, restored Christianity in Northumbria, he sought for teachers, not from the Roman mission in the South, but from the Scots, among whom he had himself been brought up during his banishment, and from whom he had received baptism.

In response to Oswald's request, the Scots sent Aidan, a monk of Iona, in 635, who made Lindisfarne the head of his See, which embraced all Northumbria, founding churches in various places, and, as the teachers were mostly monks like the Bishop, establishing convents by the King's bounty. Among these was the institution of a convent about the year 640 on the peninsula of *Hernteu*, which seems to have been an association of religious persons under the control of one Hein, who has been confounded with St. Bega or Bees, and who is said to have been the first woman who, in the province of Northumbria, took upon her the habit and life of a nun, to which she was consecrated by Bishop Aidan. The rules for the government of her community may have been of a somewhat lax character, for we find that in a short time she retired to another convent, and, under the guidance of Aidan, Hilda was appointed in her place in 649, and, we are told by Bede, began immediately to reduce all things to a regular system, according as she had been instructed by learned men. She

brought the community under proper discipline and taught "the strict observance of justice, piety, chastity, and other virtues, and particularly of peace and charity; so that, after the example of the primitive Church, no person was then rich and none poor, all being in common to all, and none having any property." After having thus reformed the community, St. Hilda left it in 657 to found the more famous convent of Whitby, with which her name is ever associated; and impenetrable darkness falls upon the history of the house of Hernteu.

There is great probability that this convent was destroyed in the earliest descent of the

another as a memorial of the buildings in which Hilda lived, and which Bede described, some discoveries made during the last century throw a glimmer of light on that past page of their history. In a piece of land about 135 yards to the south-east of the present church, which even now bears the name of "Cross Close," were found a number of buried skeletons laid, pagan fashion, in two rows facing north and south, with pillow stones beneath their heads which, from their decorations and inscriptions, showed that in all probability this was the burying-ground of the community founded by Aidan and overwhelmed by the Danes. The pillow stones were about 12 inches square,



ST. HILDA, HARTLEPOOL: PLAN.

Danes on the coasts of Northumbria in 793 and 794, when they pillaged Lindisfarne, and attacked, but were beaten off from, Wearmouth. This seems to be suggested by the story that, between 830 and 845, the Bishops of Lindisfarne built the town of Hernteu, which may refer to a rebuilding of the convent or other works in connection with it. But there is little doubt that when the two sons of Ragmar came to Northumbria to avenge their father's cruel death in 867, and Healfden destroyed Lindisfarne and Tynmouth in 875, the convent and town of Hernteu were involved in the general destruction.

But, though not one stone remains upon

and 2 or 3 inches thick, and were incised with crosses, monograms and names in Saxon and Runic letters. Several of these are figured in the fifth volume of the *Archæologia*, and one drawn in Cutts' *Sepulchral Slabs* has a cross of an Irish form, with the Alpha and Omega above the arms, and the name Hildithryth below. Other names such as Hildigyth and Berchtgyd were found; and Mr. Haigh, in a communication to the *Journal of the British Archæological Association*, considered that he had identified among them Brigusuid the mother, and Heresuid the sister of St. Hilda; Hildilid, Abbess of Barking; Eadgyd and Torchtgyd, nuns of

the same monastery; and Frigyd, Abbess of Hackness.

With this roll of names from the conventual graveyard of Hernteu, the history of the locality during Saxon times closes; and although it is possible, and even likely, that some attempt at restoration took place when the effects of the Danish raids had passed away, by the later devastations of the Normans in their conquest of Northumbria these were in their turn obliterated also. When William I. had completed his subjugation of the North, he divided the lands among his supporters, and the manor of Hart, including the peninsula of Hartlepool, was assigned to Robert de Brus. How far the claims of the Bishops of Lindisfarne and their successors at Durham were respected, we cannot now know, but from subsequent events we may gather that some reservations were made in their favour.

The family of Brus, or Bruce as it becomes known later on, which was intimately associated with the history of Hartlepool for seven or eight generations, came originally from the neighbourhood of Valognes in Manche, where, in the little village of Brix, some considerable remains of a castle may yet be seen. The history of the family is well known from their arrival at the Conquest, to their accession to the throne of Scotland, but it is a little confusing from the fact that, as the eldest sons were always named Robert, they have to be, like the Henries of Reuss, distinguished from each other by their numbers. The Robert who came over with the Normans, died in 1118; and his son, Robert the second, married Agnes, the daughter of Fulk de Panell, owner of the lands which included Hart and Hartness, and so became possessed of Hartlepool. This Robert was one of those who fought on the English side at Northallerton in 1138 in the battle of the "Standard," when the Scots were so utterly defeated, and dying three years afterwards, was buried in Guisborough Priory Church, which he had founded in the year 1129 for the Austin Canons.* His son, Robert the third,

who was born in the year of the battle, was certainly living as late as 1189, as at that date he was engaged in a dispute with the See of Glasgow; and during the period of his lordship many important events transpired in Hartlepool, which we shall presently have to mention. As an indication that the Brus rights over the town had their limitations, we find that Robert the third, in the year 1170, paid scutage to the Bishopric of Durham for his manor of Hart within which the town was included. The fourth Robert must have held the lordship for a very short period, as we find that in the year 1191, his widow, who was Isabel the daughter of William the Lion by a daughter of Robert Avenel, contracted a second marriage with Robert de Ros. He was succeeded by his brother William, whose name makes the first break in the series of Roberts, who died in 1215. His son, Robert the fifth, married Isabel the daughter of David, Earl of Huntingdon, through which marriage his descendants claimed the crown of Scotland, and dying in 1245, was buried in the Cistercian Abbey of Saltrey in Huntingdonshire. One immediate result of this marriage was the increased importance of the Brus family in Scotland, whose lands across the border in Annandale were very considerable; and on the failure of the direct royal line his son, Robert the sixth, became competitor with John Baliol for the crown. He died in 1295, and was also buried at Guisborough, and the elaborate tomb which still remains there is generally assumed to be his. Robert the seventh, better known as the Earl of Carrick, died in 1304, and was buried in the Cistercian Priory Church of Holme Cultram, and his son, Robert the eighth, was "The Bruce" who forfeited his English estates when he assumed the Scotch crown, and severed the connection between his family and Hartlepool, which had lasted for nearly 250 years.

(To be continued.)

* Thierry, in his *Conquest of England by the Normans*, gives a picturesque account of this Robert, and his speech on the renunciation of fealty to the King of Scotland for his lands in Annandale just before the battle.



The Popularizing of Archæology.*



MONSIEUR BABELON, a well-known French archæologist, delivered at the late annual Reunion of French Provincial Archæological Associations an address which deserves to be made known outside of French-speaking circles. It is characterized by all that happy blending of cogent logic, expressed in graceful language, which is so distinctive of a cultured Frenchman. Here it is only possible to give an abridged free translation of it, which must necessarily fail to do full justice to the original.

M. Babelon said: "I wish to plead for the popularizing of archæology among the masses of the people, as a task to be undertaken by those learned societies of which you are the most active members.

"This may seem at first sight to be a strange suggestion; for learned research is the primary, and, up to the present, almost the exclusive aim of these societies. Archæology is a modern science, but it has made amazing progress during the past 100 years. It has brought to light proofs of the existence of extinct commercial and artistic civilizations, hitherto unsuspected, which carry us back into periods that are strictly prehistoric, almost geological. It has reconstructed the frames of extinct animals and the vocabularies of extinct languages; it has discovered the doctrines of extinct religions and explained the meaning of the stony traces of the sites where the religious rites were practised. Its work is one that can never be completed, for an illimitable future is unrolling in front of us, while an illimitable past is closing up behind us. Yet I would suggest that the time has come when you should enlarge your programme.

"You have hitherto been content to communicate the results of your critical researches to people of culture. Can you not begin to help to inspire the masses of the people with

* This article presents an abridged, free translation by Mr. C. Robinson, M.A., from the verbatim report of M. Babelon's address which was published last year in *Le Journal Officiel de la République Française*.

an intelligent respect for the souvenirs of the past?

"You must have been struck many times by the deplorable ignorance on these matters, even among well-educated people. I asked a doctor, in an old provincial town, as to the meaning of the picturesque and expressive name of some old lane in the town. The only suggestion he could make was that it was high time to give the lane a more 'civilized sort of name.' I asked a prosperous farmer, who had been educated at a *lycée*, to tell me something about a dolmen in one of his meadows. He knew nothing, except that it had been there before his time, and vaguely conjectured that perhaps 'those Romans had left it there.' I asked the mayor of an important town in Brittany what might be the history of an imposing Calvary which stands guarding the entrance to the town. He replied quite politely, but with complete indifference, that he knew nothing about it and that it was not his business to do so.

"I asked myself, was this man, the chief magistrate of the town, competent to prevent some act of vandalism upon this almost unique monument?"

"I have listened sadly to the conversation of young men who, on a wet Sunday afternoon, stroll round a museum. The silly remarks—would-be jokes—that they made upon a Roman vase or an Egyptian hieroglyph showed that they had not the faintest idea of the meaning of a museum.

"You remember how, some years ago,

* As an instance of vandalism *in excelsis*, M. Babelon might have quoted Falaise Castle, the reputed birthplace of William the Conqueror. The late Mr. Ed. A. Freeman, in his *Travels in Normandy*, tells how the State architect had recommended that the ruins should be pulled down, and then a facsimile ruin should be built on its site in brand-new stones. As Mr. Freeman pointed out, the ruins possessed no shred either of beauty or of utility; their sole interest lay in the fact that those identical crumbling stones had witnessed so many generations of stirring events. Yet the Government of that day (some thirty years ago) made a decree that this outrage should be executed as suggested. The present writer has recently visited Falaise, and regrets to record that this ridiculous scheme has been accomplished—at least to the extent of rebuilding a large portion of the castle, which now amounts therefore to little more than a grotesque "money-trap" for unwary tourists.

you discovered a stone cross lying buried among vegetation on the field of Crécy. With immense labour you deciphered it, and identified it as the cross erected where fell John the Blind of Bohemia whilst fighting in the ranks of French chivalry.

"You did well to restore it to a position worthy of its history. May I offer some suggestions as to how you may help to educate the people to a better appreciation of such things?"

"There is hardly a village that has not within walking distance some ancient building or earthwork—something to remind us of the life lived by our more or less remote forefathers.

"In the winter you can give lantern lectures descriptive of these local antiquities. In the summer you can, in harmony with the school-teachers, take the elder scholars for half-holiday walks to inspect them while you unfold their living history.

"You can write popular books about these objects. It is important that they should be illustrated, not by sketches, but by good photographs, which are uninfluenced by any preconceived theories. But, where theories are agreed, the chapters should, as far as may be, also restore and re-people the old scenes, as well as give a living etymology of the old place-names which linger around them.

"It is necessary that each volume should confine itself to a description of a limited area, say twenty miles round any given centre; for the interest must be local, and every object of any interest must be dwelt upon with a fulness which would be impossible in a volume which should attempt to cover a larger ground.

"These books, suitably got up, might be offered to the schools at cost price, to be used as alternative standard reading books; or they might be offered as prizes to each child who shall write an intelligent essay upon some of the spots visited in the course of their walks.

"Every child who possesses one of these books, and has learned to understand it, will remain attached to it, however far from home his fate may lead him; for it will talk to him of the scenes among which his impressionable youth was passed, and will

recall to him the procession of memories which surround the always interesting period.

"Let us pay the sincere compliment of imitation to Italy—always a nation of great possibilities. Italy has inherited from ancient Roman times, across all its centuries of wars and invasions, as well as of changes in language and religion, a respect for its ancient heirlooms. This is by no means to be explained away by the cynical suggestion that Italy wants to constitute herself into a museum in order to attract rich foreign tourists. It is rather that the Italian genius has hereditarily maintained that intelligent respect for the past which alone can preserve a national solidarity, giving promise of a wholesome future development of the nation. Let us endeavour to realize this in our attempts to carry out the task I have ventured to suggest to you.

"All critics are agreed in deploring the present decay of national industrial arts. The only possible remedy for this is to study the ancient models, and so to link up the artistic traditions of each branch of art. Otherwise we shall degenerate into the mere banal copying of exotic products, which is demoralizing alike to the producer and to the purchaser. No one can take an interest in his work—and still less can it become intelligently progressive—unless he has some acquaintance with the traditions of his craft.

"The reason why the genuine products of Chinese and Japanese art are (in spite of certain crudenesses) so admirable in their designs, and so entirely good in their workmanship, is because in those traditional lands there is no absolute divorce between the work of the people and their natural feelings; they develop themselves and their work alike along the natural lines of their hereditary ideas.

"It was Renan who said 'the nation, as well as the individual, is the summing up of a long past of efforts, of sacrifices, and of devotions. The cult of our ancestors is therefore a most legitimate cult, for we are what our ancestors have made us.'

"Alas! that many of us have drifted so far from this noble ideal. I need not dwell upon the familiar topic of the cheap imitation-ware with which we fancy we are adorn-

ing our houses or our persons. But what shall I say of the modern houses, either of the cottager or of the prosperous business man, which are spreading in our suburbs and at our watering-places? You have all seen the grotesque chalets (*anglice* 'bungalows') which are defiling our choicest landscapes, and which are in such deplorable contrast with the old houses which still preserve some of their local colour. The natural and spontaneous expression of our natural genius is becoming increasingly rare.

"A new nation that has no roots in the past is not necessarily to be pitied, but its methods of development need not be imitated by long-established peoples. In our old country, of which we are the life-tenants, it does not become us to behave as if we were mere tourists, casually lodging in a hotel, and regardless of those who preceded us, as well as of those who may follow us.

"The place in which we live belonged to our ancestors; let us endeavour to retain their 'shades,' which linger among the mementoes they have bequeathed to us.

"I have told you nothing you did not already know; but too few of us have paused to realize sufficiently what may be the result among the masses of our people if they go on indefinitely ignoring the existence of these truths."



The Apotheosis of Roman Emperors and Empresses.

By P. F. MOTTELAY.

ONE of the prominent members of the French Académie des Sciences has lately called attention to the recent discovery of funeral monuments of the early Roman period, bearing novel designs of the eagle, Jupiter's bird, which latter had taken the place of the Egyptian hawk, and was made to play such a conspicuous part in the apotheosis (*Consecratio*) of Roman Emperors.

Very curious and singularly interesting are the comparatively little known details of the origin and progress of the rite of deification or consecration, which at one time obtained so very extensively for the Cæsars.

Apotheosis is the natural outcome of the progressive worship of ancestors. The more the latter had distinguished themselves, in private or in public life, the greater, of course, was the reverence paid them. To the rulers of men, who are ever prominently, majestically, before the world, will always deservedly attach that amount of admiration which their exalted position and their attractive surroundings necessarily command, and the greater the popularity they achieve through personal valorous deeds or by means of victories, obtained either on the field or otherwise, for the benefit and aggrandizement of their States, as well as for acts benefiting their fellow-men, the greater must naturally be the honours and admiration accorded them by their immediate followers, their family, and their descendants.

The founder, for instance, at his death became the common ancestor for all ensuing generations, and for the city he was what the earliest ancestor had been for the family. His memory was readily perpetuated, and, later on, in accordance with the customs prevailing, yearly feasts were regularly held in his remembrance, and even sacrifices were made over his tomb. His fame grew at great pace, and the increased honours attaching thereto, which were gradually paid him, extended afar, so that beyond his original home and beyond his actual burial-place, as is pretty much the custom everywhere even at the present day, honorary tombs and monuments were in due time erected to his memory. As years progressed, the story of the founder's deeds was amplified, around it was woven a more or less marvellous legend, while the poets and writers consecrated it in records that were after a while heightened and embellished to such an extent that the human original himself actually disappeared, and he had become transformed into a being worthy of worship, a god. Thus it was Athens came to deify her two founders—Cecrops, the first King of Attica, and Theseus, the great hero of Attic legend. Thus also Romulus, founder and

King of Rome, was proclaimed a god by the Senate, as is well known, under the name of Quirinus.

In Egypt, where the ruling King was held as a god, and was rendered anew all the honours that had been bestowed upon his predecessors, the soul of the dead was first represented leaving the earth in the shape of a bird, then the bird was shown as carrying the soul itself. This idea of the soul-bird is borrowed from the stellar mythology, teaching us that the sun is the creator of souls: by the sun is the soul created in human bodies, and by the sun also is it recalled to heaven. In Syria the sun-god was himself represented borne upon the wings of an eagle. It was at Hicropolis (Hicropolis), a city of Syria Cyrrhastica, that the goddess Atargatis had one of her most famous temples.

Atargatis was called by the Greeks Derceto, and was worshipped under different names throughout pretty much the whole of Western Asia, where are found many funeral monuments (like those alluded to in *Reise in Lydien*, 1908, p. 87), each bearing an eagle, the latter with outspread wings, flying upward carrying a wreath in its beak or claws. The wreath, by the way, denoted the victory of the soul over the evil one, and it was said that the gods turned aside from those appearing before them without wreaths. This silent form of deification at first prevailed everywhere, but, later on, when the body of an illustrious dead was burned upon an altar, an eagle was despatched, supposedly bearing heavenward the soul of the deceased. This has been described by many authors, but by none more satisfactorily than by Dion Cassius and by Herodian. Their account of the customary ceremonies we think worth reproducing:

"There is placed in the palace vestibule, upon a bed made of ivory and covered with a cloth of gold, a waxen image of the dead, representing him as still suffering, and over whom guard is to be maintained for seven days. At intervals during that period Roman senators stand in black robes to the left of the image, whilst to the right, and in white robes, stand the ladies of the Court and others holding high rank. The doctors are daily in attendance, and go through the form

of recording the progressive decline in health of their patient until his death is finally announced. When that is done, the most distinguished dignitaries of the empire, senators and others, carry the couch bearing the real body, likewise the bed holding the waxen image, to the Campus Martius, and place them upon one of the tiers of a high pyramidal structure which has been erected there, is covered with rich gold tapestries and ornamented by statues of ivory and



FIG. 1.—STRUCTURE ERECTED FOR THE APOTHEOSIS OF AN EMPEROR.

with fine paintings, and which has been filled with aromatic and other similar substances, much incense and perfumes, as well as with offerings of all kinds. This being concluded, the Court dignitaries and military ride three times around the structure (*Decursio*), accompanied by chariots whose drivers wear flowing purple robes, and hold waving banners whereon are recorded the great deeds of happy rulers. Then the reigning monarch fires the structure, from the very top of which latter is allowed to escape an eagle, mount-

ing through flame and smoke into the sky, for the purpose of carrying, it is believed, the soul of the dead from earth to heaven, in order that the deceased may thereafter be worshipped with the other gods."

It was in Rome that the apotheosis took its most regular form. The first after Romulus upon whom apotheosis was officially conferred was Caius Julius Cæsar (100-44 B.C.), and after the victory of the triumvirs the Senate bestowed upon him the name of *Divus Julius*, the word *divus* having been employed in the same manner as *deus*. The fact that during the brilliant ceremonies of his apotheosis a comet appeared (Halley's) was taken as a sign, and was proof conclusive to Augustus that the soul of Cæsar had already been welcomed by the immortals. C. J.



FIG. 2.—REVERSE OF BRONZE MEDAL OF SEVERUS.

Octavius Augustus (63 B.C.-A.D. 14) was the next to receive apotheosis, and the ceremonies were the same as described by Herodian. The fire, it is said, lasted five full days, and into it the soldiers cast the arms borne by them during the ceremony, as well as the medals and other rewards that Augustus had conferred upon them, whilst the women cast in their jewellery and other ornaments and many of their vestments. *Divus Augustus* was the name afterwards given.

When apotheosis was accorded to the Emperor Antoninus Pius, successor to Hadrian (A.D. 86-161), and to Faustina his wife (A.D. 104-141), two eagles were sent from the funeral pyre.

For the Roman Emperor Publius Helvius Pertinax, "the Galba of his time," successor of Commodus, unusually fine ceremonies were observed. His statue, made of solid gold, was

carried upon a chariot drawn by elephants, and the very high structure upon which his body was consumed was constructed of the finest woods and bore very many large ornaments of gold and of ivory. This latter substance was, by the way, always used by the Romans for decorating the temples of the



FIG. 3.—REVERSE OF BRONZE MEDAL OF ANTONINUS PIUS.

gods, for the construction of thrones, and for the ornamentation of the highest insignia.

The English poet Dryden thus refers to the rite of apotheosis in the opening lines of "Heroic Stanzas on the Death of the Lord Protector, Oliver Cromwell" (*English Poets*, vol. viii., London, 1810, page 498):

And now 'tis time; for their officious haste,
Who would before have borne him to the sky,
Like eager Romans, ere all rites were past,
Did let too soon the sacred eagle fly.



FIG. 4.—OBSERVE AND REVERSE OF A SILVER COIN OF THE EMPEROR VALERIAN (VALERIUS).

Incidentally it may be mentioned that the Greeks and the Hindoos, more particularly, burned the bodies of their dead. Among the Greeks it was the custom to burn the body after having bathed it in expensive oils and clothed it in most attractive vestments. When the body was consumed, the fire remnants were extinguished with wine, then the ashes

were sprinkled over with oils and with more wine, after which they were collected and placed in urns or other receptacles. The Hindoos held fire as one of their gods (*Rig Veda*, iv. 157), under the name of Agni, which



FIG. 5.—REVERSE OF A MEDAL OF THE EMPRESS MARINIANA.

carried the soul to the home of the blessed. Like some of the other Eastern people, the Persians, on the other hand, did not burn their dead, nor did they decorate the bodies with ornaments of gold, that metal being of the colour of the fire which they worshipped. When a King died, all the people of Asia were commanded to extinguish the sacred fire in their temples, not to be relighted till after the funeral ceremonies. The royal Persian tombs, it may be added, were always practically under guard, that of Darius having thus been looked after for as long a period as seven years, according to Ctesias (*Herodotus*, vi. 227).

In the accompanying illustrations, taken from the very rare old work (C. Guichard, *Funérailles* . . . Lyon, 1581) found in the Sainte Geneviève Library in Paris, is seen, at Fig. 1, one of the forms of structure erected for the rite of apotheosis. It shows the dead body of the King on the second tier, the procession of chariots around the structure, and the eagle taking its flight. In Fig. 2 is represented a different mode of structure, on the reverse of a bronze medal of Severus. The other figures represent coins or medals of various rulers, showing the different forms in which the body was supposed to be taken heavenward. Fig. 3 is the reverse of a bronze medal of Antoninus Pius, where the eagle is seen grasping thunderbolts. Fig. 4

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gives the obverse and the reverse of a silver coin of Valerian. Fig. 5 is the reverse of a medal of Mariniana, and Fig. 6 the reverse of a bronze medal of Faustina. In lieu of the design of the eagle, the last two bear that of a peacock, the favourite bird of Juno or Hera, employed only when the apotheosis was that of an Empress. Upon the sides of a funeral altar in the Vatican, can be seen the figures of Q. Pomponius Edæmon and of his wife, Pomponia Claudia Helpis, carried to heaven respectively by an eagle and by a peacock.

In later days several Emperors had medals struck showing the body carried by the griffin of Apollo (god of light, god of the sun, son of Jupiter and of Latona), and holding some attribute of the gods—the sceptre, thunderbolts, or the *hasta pura*. The head of the Emperor was sometimes made to bear a crown or it was surmounted by the *nimbus*, and the body occasionally rested upon a throne or *solar quadriga*, the latter being, by the way, admirably shown upon many of the coins and medals struck for the apotheosis of the much esteemed Emperor Flavius Valerius Constance Chlorus, father of Constantine.

The eagle was ever a royal bird, always employed as a symbol of force and of power. It might be added that throughout heraldry it ranks as one of the most noble bearings in coat-armour.



FIG. 6.—REVERSE OF A MEDAL OF THE EMPRESS FAUSTINA.

By the Persians the eagle was placed upon spears as standards in the great battle of Cunaxa Babylonia, 401 B.C., and it is said that the Romans adopted it for their legions

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during the second consulate of Marius, their greatest General. The first eagles were made of wood; wreaths were soon added; then these eagles were replaced by others made of silver, with the bird resting upon golden thunderbolts, up to the period of the Cæsars, when the last named gave way in turn to eagles made entirely of gold, and deservedly so, for, as Tacitus said (*Ann.*, II. 17), the eagles were by all considered the gods of the legions.

Charlemagne introduced the eagle to denote that he held government over both the Romans and the Germans, as shown upon the fine monument erected to him in the cathedral of Aix-la-Chapelle. As a sovereign emblem the eagle held its own throughout the fifteenth century, and prominently became the emblem of the Holy Roman Empire. The Napoleons also adopted it, placing it upon the flagstaffs, first between the years 1804-1814, afterwards between 1852-1870, in accordance with a design of Isabey borrowed from the eagles to be seen upon the tombs of the Viscontis. Some of these are in the Milan Cathedral, which latter, it may be added, was begun in 1386 with brick cased in marble taken from quarries which the Viscontis gave in perpetuity.

The eagle, be it said, is the fourth attribute of Christ, denoting especially His divinity and His glorious ascension.

In addition to the eagle upon funeral monuments, we again find the griffin (part lion, part eagle) as well as the serpent. An unusually fine and very large Græco-Roman sarcophagus, brought to France in 1844 from Salonica, representing an episode of the war between the Greeks and the Amazons, is in the Gallerie Denon of the Louvre Museum, and on it can be seen large thick wreaths held by an eagle and two griffins. A serpent with an eagle's head is found carved on one of the tombs of the Porta Capena, and is reproduced in *Tav.* xxix. of the attractive work published thereon by P. L. Ghezzi. In the collection of antiquities belonging to the Bibliothèque Nationale, Paris, are many notable cameos representing the apotheoses, similar in form to the ones that are in the Vienna Museum, and one of them shows an Emperor carried by an eagle to heaven, where he is about to be crowned anew with a wreath

by an angel. A fine sardonyx in Vienna is said to represent the apotheosis of Augustus, which is likewise represented in an attractive *basso-relievo* in the chantry of the St. Vital church in Ravenna. Still more interesting is the bronze disc in the Brussels Museum showing a serpent holding its tail and thus encircling the head of Jupiter, or more properly the head of Baal, the sun-god of the Syrians, Phœnicians, and heathen Hebrews, supported by a spread eagle whose wings appear as a luminous radiation.

The serpent, when found upon funeral monuments, is the symbol of renovation, resurrection, palingenesis. He was made to represent those who had been deified. From the highest antiquity he was classed amongst divine beings; he was considered as the guardian of sanctuaries. In Egyptian mythology he is likened unto the sun—*i.e.*, life. Among the Hebrews the same word, *Heva*, signifies life as well as serpent. Amongst the Greeks the serpent biting its tail is a symbol of eternity, for the serpent represents life, and the circle thus formed is without end.

It may be added that a very attractive emblem of eternity appears on many of the ancient monuments and upon medals or coins of Vespasian, Titus, and others, in the form of a woman holding in her right hand a head surrounded by rays to represent the sun, and in her left hand a head bearing a crescent to represent the moon; such union of the two orbs of day and of night denoting the permanency of all time.



Anna Maria van Schuurman and the Labadists.

By J. F. SCHELTEMA, M.A.



VISIT to Friesland should not be omitted by the traveller in search of the specific scenery, by the artist looking for the exceptional atmospheric conditions peculiar to the Netherlands. Especially if he is a good pedestrian, and leaves the distressingly clean cities, where

the scrubbing of the streets assumes even a more maniacal aspect than in Holland proper, to tramp it along straight roads, edged with canals and ditches, waterways of each and every description, green meadows stretching to right and left as far as the eye can reach—a boundless expanse of pasture grounds relieved only by dykes or here and there a church spire. This monotony lends the country a charm all its own, earth and air, heavy with moisture under a hazy sky, combining to produce those splendid effects of light and colour the Dutch painters of landscape know how to catch and secure on canvas. A walk, for instance, in the region of the Frisian lakes is highly conducive to the better understanding of their aerial perspective, while it brings one into touch with a race in many respects most characteristically Dutch, according to Professor Land's remark: sturdy men of clear intellect, industrious, persistent to the point of obstinacy in whatever they undertake—"headstrong as a Frisian" runs in Holland the neighbourly comment; spirited, thrifty housewives who cling to the national head-dress of gold and lace, and still in mature matronly age keep up Friesland's reputation for beautiful women, not less than their daughters, "bright of blee," girls of milk and blood. Who wants the history of such a people can find it written in relics of the past, as the stone discovered near Beetgum, which dates from the Roman occupation, about the beginning of the Christian era; the well near Dokkum, which never fails, let summer drought do its worst, to yield an abundant supply of water in memory of St. Boniface, who came to baptize the heathen natives and was here slain for his pains; the unfinished Gothic Oldehove at Leeuwarden—or Lieuwerd in local pronunciation—and the Chancery which speaks of Spanish domination; the townhall of Bolsward, first Renaissance building in the northern provinces, with its Saracen's head which reminds one of similar trophies, in effigy, suspended in Santa Eulalia, the Cathedral of Barcelona, and other Catalan churches, where the fear inspired by Muhammadan prowess was so much stronger because the danger was so much nearer.

Among many places of interest in Friesland, there is one now of little account, yet

from old associations worth more than passing attention. Wieuwerd, or Wywerd, in the matter of public worship united under one Dominee with Britswerd,* has sadly declined in size since the days when it counted fully 180 houses, chiefly inhabited by fishermen who depended for their living on the Middle-Sea, which got silted up by its own action, forming the *nijlân*,† and even encroaching upon the lakelet, mentioned by Schotanus, the historian,‡ a famous rendezvous of the youth of both sexes when bent on indulging in the national winter sport, hardly less frequented for skating than in later years the Dille. But the great pride of Wieuwerd was Thetinga-state, the castle of the ancient Walta family, at one time the stronghold of the Labadists. Demolished, its site is marked by the buildings of three farms near the Bosk or Grove of the Labadists, the only visible memento above ground of that remarkable sect. Occo Scarlensis and Petrus Thaborita are the oldest sources of information for the noble family of Walta, and the former speaks of a Tjerk Walta among eighteen men who, in 1181, were beaten to death at Bolsward.

Schotanus relates the destruction of Wieuwerd and the castle of the Waltas by the Black Band, May 19, 1514: They left Bolsward by ship and by land . . . nearly all villages they arrived at they reduced to cinders, as . . . Bozum, Wieuwerdt, Britswerdt, and Oosterlittens. That no harm should come of it—i.e., that the Black Band should not occupy the castle—Douwe Walta, its owner, set it on fire. Rebuilt, Heerke Feikes, a hostile lordling of Marsum, stormed and fortified it to control the means of communication between Leeuwarden, Franeker, Harlingen and Sneek. Three days after, the Stadtholder, George Schenck van Toutenburg, came with soldiers and burghers and guns from Leeuwarden and took the castle with shooting and storming, and killed everyone except a few who were made prisoners.

* *Werd* means a slight elevation of the ground.

† New land, in contradistinction to the *âldlân*—i.e., old land, a stretch of country running from the village Nijland, near Sneek, to the north coast of Friesland, including the Bildt.

‡ Son of Berend Schotanus who ministered to the religious wants of Wieuwerd and Britswerd from 1606 to 1633.

Petrus Thaborita adds some particulars regarding the pulling down of the walls: . . . and one had clambered up the chimney to save his life, and when the masonry fell he fell with it. Douwe Peters Walta rebuilt his castle a second time and lived to enjoy more peaceful days under Charles V. He died in 1549 and his grandson Douwe had to leave the country with his wife, Luts van Botnia, and their children, to die in exile when the turmoil of the Eighty Years' War disturbed Friesland again. To Douwe's son Pieter, who married Frouck van Juckema, two children were born, Luts and Douwe. The latter died young; through the former, married to François van Aerssen, the three ladies van Sommelsdijk, who joined the Labadists, traced their descent from the Waltas, and it was their brother Cornelis, Governor of Surinam for the West India Company, who transferred Thetinga or Walta-house to the community at Wieuwerd as their part of the inheritance.

It is not within the scope of this article to follow Jean de Labadie on his peregrinations from his reception into the Society of Jesus and later conversion to the Reformed Church, finding nowhere the ideal an earnest study of the Bible, of the writings of St. Augustine and St. Bernard had awakened in his mystic spirit, through successive stages of doubt, despondency and illumination, to his development of a separatist creed which insisted upon immediate action of the Holy Spirit on the hearts of the elect and close intercommunion of the Lord's own people thus regenerated. Anna Maria van Schuurman* became in God's hand the instrument which caused de Labadie to migrate to the

Netherlands. Her brother Joh. Godschalk, after meeting him and living with him at Geneva, had told her in glowing terms of his pastoral labours there, and she ventured to write to the famous preacher, encouraging him to accept a call to Middelburg. He consented and on his way to Zeeland visited his fair correspondent, staying at her house and preaching at Utrecht, whence many new adherents followed him, moved by his eloquence. Adhering to the Walloon confession of faith, he deeply moved the hearts by his spoken word and writings. One of the works he composed at that period, *Le Triomphe de l'Eucharistie ou la Vraie Doctrine du Saint Sacrement avec le Moyen d'y bien Parvenir*, was dedicated to his new friend, after her breaking for his sake with rigid Calvinists of the type of Gijsbert Voet, Rector of the University of Utrecht, who had always strongly patronized her. Continued success made de Labadie bitter enemies among his brethren of the cloth, and their influence with the Synod led to his suspension, even to his discharge, a fate shared by his disciples Yvon, du Lignon and de Menuret. They went to deliver the message respectively in Rotterdam, the Hague and Utrecht, while de Labadie himself founded a "kerk" of his own. But envy and slander relentlessly persecuted him and the members of his congregation. From Middelburg he had to seek refuge in Veere, from Veere in Amsterdam. There, too, though he was not directly expelled, orthodox hate made it impossible for the gifted schismatic to tend his flock, his practices of devotion being interdicted to all but his "house-mates".

Anna Maria van Schuurman stepped forward to his rescue. If she had prompted his coming to the brave little country which was just beginning to enjoy the blessings of independence, gained in a hard struggle for liberty of conscience against Catholic Spain, the mightiest empire then existing, she provided also a safe retreat when the bigotry of the opposite camp put the rallying-cry of religious freedom to shame. Her relations with Princess Elizabeth, daughter of Frederick V., Elector Palatine of the Rhine, and granddaughter on his side of Princess Louise Juliana of Orange, on her mother's side of

* The family name, Germanised in consequence of her grandparents' removal from Antwerp to Cologne in the terrible days of persecution inaugurated by the death on the scaffold of the Counts of Egmond and Hoorne, vacillated for some time after final repatriation from "the land of Jülich", between the German and the Dutch form, passing from Schürmann through the transitional Schurman until the original long *u* came again into its rights. We read that the last male descendant of Anna Maria's branch of the family, dying at Heerenveen, April 4, 1783, was honoured by his wife, Louisa van Stuyvezand, from whom he had separated in 1779, with a monument on his grave and an epitaph in which his memory obtained the full measure of the *u*-sound conformable to Dutch spelling: "Jkhr Mr A. F. van Schuurman."

King James I. of England, made her find an asylum for her oppressed friend at Herford, a place already somewhat declining from its whilom importance as a member of the Hansa League and a Free Imperial Town. There, in 1671, he was visited by William Penn who, travelling on the Continent, did not neglect the opportunity for an interchange of ideas *de viva voce* with one in many respects of similar views and purpose. The inhabitants of Herford, however, did not fancy the strangers and boycotted them, notwithstanding Princess Elizabeth's remonstrances with Friedrich Wilhelm, Grand Elector of Brandenburg, who then controlled the city. He ordered the conduct both of townspeople and Labadists to be inquired into, the latter coming out victorious; the former had recourse to the Tribunal of Speyer and in the calamitous year 1672 de Labadie felt compelled to cross the frontier into Denmark and establish himself at Altona where he published *Jésus révélté de nouveau*, in vindication of his principles. After his death Yvon took charge and the Labadists, stirred up again by the hostilities between Denmark and Sweden, moved to Friesland where, in May, 1675, they took possession of the Walta-house at Wieuwerd, locally known as Boskliuwe after the Bosk or Grove already mentioned. A few of the more adventurous truly, the advance-guard being commanded by Schluter and Dankers, tried their fortunes in the New World; there were efforts at colonisation in Nova Bohemia, as they called their settlement not far from New York, and in Surinam (1680-1688), but Wieuwerd remained henceforth, until their extinction, the Mecca of those curious dissenters, the church and churchyard of Wieuwerd their holy earth, their Caaba and preferred Campo Santo. Here the true Labadist sought his haven of rest, if not always in life, at least after life's battle was over. So du Lignon, who died at the Hague and whose remains, according to his wish, were shipped to Wieuwerd for burial, as tradition has it, in the family vault of the Waltas.

Anna Maria van Schuurman's first sojourn in Friesland had been occasioned by the family removing to Franeker where her brothers studied medicine and the humanities. They occupied the Martena-house

and her father, succumbing to a painful malady, was buried in the St. Martinus Church, after having enjoined, with dying breath, his clever daughter of sixteen never to marry, "that she might not imprudently entangle herself in the snares of the world." Her mother, when the boys had drunk their fill from the since exhausted Franeker fountain of medical lore and sweet philosophy, returned to Utrecht where, after her death, Anna Maria continued to live in the parental dwelling near the cathedral, the Dom, with two invalid aunts. Business matters connected with the confiscation of landed property necessitating a stay in Germany, she travelled to Cologne with her aunts, and three years later back to the Netherlands, to the quiet abode at Leksmund, near Vianen, described as a place of retirement and meditation. The aunts having died, she went again to reside in Utrecht with her brother Joh. Godschalk. These changes of domicile, also taking into account frequent journeys to Middelburg while de Labadie was preaching there, and occasional trips in other directions, made the learned lady's diffusion of wisdom by word of mouth and epistolary efforts partake more or less of the peripatetic. Though still the "only" Schuurman when she joined the Labadists, she had lost, no doubt, some of the personal fascination which enraptured the gay and gallant Cats to the point of dedicating his *Trou-ringh* (wedding-ring) to her, nay, as gossip said, of aspiring to her heart and hand on receipt of a letter in Latin verse, written by the precocious maiden at the age of fourteen. The allegation has been denied; if true, it may have stimulated her father's dying injunction. The Pensionaris of Middelburg's rakishness increased with his years until, promoted to the same office at Dordrecht, his grey locks rather than his ever-green fancy acquired him the venerable cognomen of "Father" Cats.

More poets and savants of the day burnt incense before the altar of the "Example of all Young Fair Ones," and sang her praise through the length and breadth of Europe "from north to south and east to west." Hypatia was eclipsed and so was Vittoria Colonna; to remain nearer home, her compatriots and contemporaries, the daughters

of Roemer Visscher, Anna (1584-1651) and Maria Tesselschade (1594-1649) had to hide their diminished heads. A John in love, a Peter in zeal, a Paul in faith, according to Dr. G. D. J. Schotel, still her best, at all events her soberest biographer, a sort of man-woman therefore, *die Schürmannin*, as her German friends called her to bring a little variety in the hackneyed epithets, *Kunst-Orakel*, *Musen-Wonne*, *Gaben-Zeit*, *Zeiten-Wunder*, *Schmück der Welt*, *Gottesschein*, etc., she was credited with a knowledge of the Holy Scriptures no Doctor of Divinity, of the Talmud no Rabbi, of the Qorān no Ulema could equal. Besides Hebrew and Arabic, she is said to have completely mastered, of the Semitic languages, Syriac, Chaldee and Æthiopic; also, and to the utmost perfection, Persian, Turkish and even Coptic; further, the more usual Greek, Latin, French, Italian, Spanish and English, not to mention her mother-tongue and German, which came quite naturally. A pioneer of the movement in vindication of the rights of her sex, she maintained that woman should be allowed to cultivate the arts and sciences on the same footing as man, a proposition logically developed and demonstrated in letters to Professor Rivet of Leyden, a correspondence substantially reproduced in the *Dissertatio de Ingenii Muliebris ad Doctrinam et Meliores Litteras Aptitudine; accedunt Epistolæ ejusdem Argumenti*.^{*} De Balzac makes one of his heroines say: "Emanciper les femmes, c'est les corrompre." Anna Maria van Schuurman tried to prove the contrary by anticipation. Rising to her reputation of the Sun of Virtue, one of the many titles bestowed upon her, she limited her knowledge of naughty classic authors to those parts which might be read without a blush, trusting to the *Thesaurus Antiquitatis et Eruitionis Reconditissimæ* for a purified epitome of the rest. Neither did she scorn manual occupations: her embroidery, her dexterity with knife and scissors, her skill in glass-cutting, in wood-carving, in wax-modelling,

^{*} Heinsius and Salmasius were also among her correspondents, and some of her effusions, addressed to the leading lights of the day, may be perused in the *Opuscula Hebræa, Græca, Latina, Gallica, Prosaica et Metrica* she published to comply with a "generally expressed desire."

in sculpture, astonished everyone; her penmanship, her pen and pencil drawings, her engravings, her paintings, brought her into contact with artists like Gerard Dou, Jan Lievens, Gerard van Honthorst, the Miérevelts. A prodigy in every branch of science and art, the "Most Ingenious" was just the wonder of her age.

To do her full justice, she was the wonder of all ages, if we must believe recent panegyrics after a period of comparative oblivion. Anna Maria's beauty is extolled even to the detriment of Novella d' Andrea, who felt obliged to sit behind a screen when lecturing at Bologna, not to disturb, with the effects of her charms, the wise lessons of her erudition. She is made to surpass in anatomy, natural history, etc., the later glory of la docta Mazzolini; in mathematics and physics, of the famous Laura Bassi; in Latin, of Beatriz de Galinda, la Latina, and Lucia de Medrano; in Greek, of the celebrated Clotilda Tambroni. Engaged upon a critical examination of the Bible at the tender age of three, she is represented as a student of comparative theology to the extent of penetration into the secrets of Kabbalah and Mishna as no Deborah before or after; of an acquaintance with Hadith, Sunnat and commentaries on the Qorān, as scarcely possessed by the friend and support of the Bab, Qurratu'l-'Ayn, otherwise Jenab-i-Tahira, her Excellency the Stainless. The Batavian Torch of Wisdom, once more held up for all to marvel at, in itself a meritorious work, invites criticism by the very extravagance of the claims advanced for her universal superiority, a glorious legend being woven round her name, a legend of martyrdom where saintliness was already taken for granted.

But exaggeration overshoots the mark and, of her memorable achievements, the one popularly best remembered as the basis, less of her celebrity than of her reputation for eccentricity, is that referred to by Struvius: *De Maria Schürmann narratum est eam araneas pro deliciis habuisse*. The writer of this article well remembers the shock his infantile mind received from horror-inspiring nursery tales of an erratic wise woman of Utrecht who once upon a time used to catch spiders and devour them *con gusto*, after

letting them crawl over her tongue, by way of recreation between the perusal and the writing of abstruse treatises in living or dead languages à discrétion, on subjects most profound. Sir Thomas Browne's comment on the correspondence in Hebrew between Anna Maria van Schuurman and Maria Molinea* affords a curious glimpse of the esteem the former lady's linguistic proficiency was held in by discerning contemporaries, apart from the public, reciprocal praise customary among the lettered if jealousy does not blaze up into open hostility, as so happily illustrated by Molière in the *doctes entretiens* of Vadius and Trissotin. Complaisant fame is responsible for a good deal of canonisation, especially when there is a woman in the case, but does not lighten the task of impartial biography endeavouring to distinguish between appearance and truth. *Addito grano salis*, in the sense originally meant by the elder Pliny, unreasonable supereminence, conferred by this or that coterie, often melts away like pearls in the cup of the Egyptian Queen.

Always devout and her youth flitting, Anna Maria van Schuurman became more and more convinced of the truth so well expressed by Santa Teresa de Jesus, that ardent spirit, unfalteringly up and doing for the faith or pouring out the overflow of her rich soul in burning *glosas*:

Aquella vida de arriba
Es la vida verdadera.

Less of a visionary with her stiff Gomarist aspirations, of less brilliant imagination, the Dutch "saint", in evident need of a tangible point of contact with heavenly love, strove for closer communion with de Labadie. Bereaved of her parents, of her favourite brother, even of her aunts, who satisfied in a certain measure the womanly instinct of attachment, sex began to reveal itself increasingly in the bluestocking. Anna Maria, transplanted into the garden of the Labadists, clung ever more affectionately to her chosen leader, for whom she had discarded old friends

like Gijsbert Voet, as this one in her friendship had taken the place of Descartes—to state the truth, she could not escape the reproach of being a bit fickle in her early womanhood. But the connection now formed proved more enduring, though she observed her father's warning against matrimonial entanglements. De Labadie, too, regarded wedlock as an obstacle in the road of salvation and at first discouraged connubial longings among his disciples. Nature proving stronger than doctrine, he later gave way in this respect, yielding to the human infirmity of the weaker vessels. And so Yvon married Miss Martini, du Lignon married Miss van der Haer, while poor de Menuret's hopeless passion for Miss de Veer of Dordrecht ended in madness and miserable death. Though de Labadie and Anna Maria van Schuurman preferred the more perfect state, yet the ardour which Father Cats tried unsuccessfully to discount before she was fifteen, gave rise to malicious reports when she was long past fifty. Evil tongues spoke of him and her, the favourite sheep of the fold, in the manner adopted by Homer when immortalising Bucolion's wanton familiarity with Abarbarea: ποιμαίνων δ' ἔπει' ὄσσει μίγην φιλοτητι καὶ εὐνῇ. If such babblings reached their ears, the shepherd of Altona may have soothed his elderly nymph's feelings with another quotation she was, of course, also familiar with, as a professed student of Dante: *Vien dietro a me, e lascia dir le genti*.

De Labadie having died, passing away in Anna Maria's arms, February 6, 1674, and Altona having become too unsafe with alarms and excursions of war, we find his followers soon afterwards at Wieuwerd, under Yvon. Thetinga, with its farms and pasture grounds, had been disposed of in their favour by the sisters Anna Maria and Lucia van Aerssen van Sommelsdijk at the time of these ladies joining the Labadists, who henceforth lived in strict communistic fellowship at Walthouse. Yvon, succeeding to the dignity with the duties, was called *Papa*; the others, *frères* and *sœurs*, "united in one bond of love." Though the Synod once more began to plot against the nonconformists, trying to chase those obnoxious "seekers of the unholy new" from Friesland as they had been

* Cf. Mr. John Hodgkin's interesting quotation from the shrewd Doctor of Physick's Tract XIII., followed by a reference to his sarcastic description of the "rarities" therein contained (*The Athenaeum*, February 5, 1910).

chased from Zealand and Holland, they were supported by the secular authorities and officially declared to be "quiet, pious and industrious people who, sound in the reformed religion, had formed an association at Wieuwerd, the better to serve God." They received permission to worship in public, to call the members of their congregation to prayer with the ringing of bells, to celebrate marriage after their own fashion, etc. This tolerance is sufficiently accounted for by the connections of the high-born members who, through the Waltas, claimed kinship to most of the Frisian nobility and to the Count of Nassau himself.

Notwithstanding the infusion of such blue blood, the Labadists led the simple life *sans phrase*. The large halls and roomy apartments of the old castle, or *stins* in the vernacular, so far as not needed for worship, were partitioned off into cells to lodge the brothers and sisters, more than a hundred in number. The constant influx of converts, which soon quadrupled the demand for sleeping accommodation, necessitated the construction of new buildings along the moat and in the gardens. To married couples separate suites were allotted, consisting of so many rooms as the age and sex of their children required, but all doors had to remain unlocked to facilitate inspection by male and female overseers who reported to Papa. Their dress was plain like their food, the description of which reminds one of Juvenal's *crambe repetita*, without, however, the deadly effects of that unpalatable dish. Their worldly spirit had to be humbled: the pandering to "creature comforts" and carnal lusts, the decking of the earthly frame with gaudy attire, is it not tantamount to inviting the Evil One? If any woman, who did not belong to the congregation proper, unadvisedly came to church with abominations of lace or gold to her Frisian cap, another head-covering was lent her for attending divine service, that she might not offend. Each had his work prescribed, not only as to trades and crafts, but as to his share in household occupations: some nursed the sick, others were employed in the kitchen or in the larder or in the cellars; the women served as seamstresses or laundresses, the men as butchers, millers, bakers or brewers. Papa Yvon took his meals at the table also

reserved for the brothers and sisters of highest standing. Ds Hessener, one of the later emigrants to America, and Pastor Strauch presided at the tables for the common herd as mess-officers, to say grace and intone a psalm or hymn before meat. The brothers commissioned as butlers and carvers, helped to maintain order while eating and drinking went on, in strict observance of the rules prescribed for the use of porringers and mugs, the handling of spoons and knives. Hardly a word was spoken when feeding. In fact, a good many of the table companions did not know one another, or if, desirous of an introduction, they had been inquisitive enough to ask for the names of their neighbours, would not have been able to open conversation: Germans, Englishmen, Poles, Italians, sat indiscriminately mixed with Dutchmen from all parts of the Netherlands. The language most in favour at Papa's table was French, and there, of course, brotherly and sisterly love of higher impulse, together with better manners, made rigid supervision and forced adherence to the iron etiquette, framed for the coarser variety of the Labadists, less imperatively necessary.

(To be concluded.)



Scottish Souterrains: An Architectural Detail.

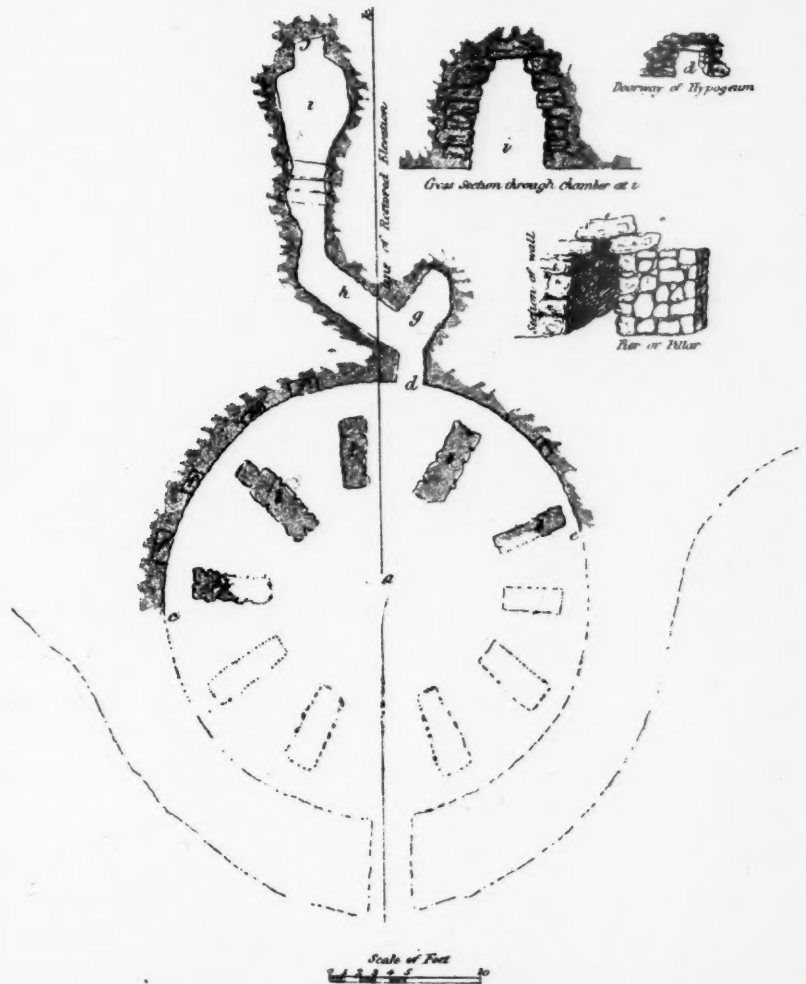
By DAVID MACRITCHIE, F.S.A. SCOT.



THE general characteristics of the souterrains, or underground dwellings, commonly found in certain parts of Scotland and Ireland, and more rarely in South Britain, are well known to many antiquaries. For the benefit of others, it may be stated that they are long passages or galleries made by digging a trench to the depth of 8 or 10 feet, with a width of floor seldom exceeding 8 feet. The sides of the trench are walled with unmortared and generally unhewn stones, the walls being perpendicular for the first few courses. The upper courses, however, successively overlap each other inwards, until, at a height of 5 or

6 feet from the floor, the walls have drawn near enough to admit of their being spanned by huge flagstones. These form the roof, and above them is a covering of soil and

One disadvantage in this method of building was that the underground structure was always a narrow trench, for its width was determined by the length of the flagstones,



GROUND-PLAN OF RUINED EARTH-HOUSE, USINISH, SOUTH UIST, OUTER HEBRIDES.

turf, on the same level as the circumjacent ground.*

* For fuller descriptions and illustrations, I may refer to my previous articles in the *Antiquary*: "Subterranean Dwellings," August, 1892; "An Aberdeenshire Mound Dwelling," May, 1897; "The Cave of Airlie," July, 1898.

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which, crossing from one side to the other, formed its roof. In some cases, it is true, the rule of having a stone roof was departed from, and timber was used instead. A wooden roof admitted of a much wider area being covered in. The only instance of wooden

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roofing known to me is that of the side chamber in the earth-house at Pitcur, Forfarshire, which is distinctly broader than the stone-roofed gallery of which it is an off-set. Even this instance is only hypothetical, although probably the deduction is sound. There is no trace at the present day of a wooden roof, or indeed of any kind of a roof. Had the roof been of stone, some flags would still remain, in all likelihood. A roof of timber would have rotted and disappeared long ago.

The defect in souterrain architecture just pointed out has been overcome in several instances by the use of piers or pillars, with the result that an increased area could be roofed over, even with flagstones of no great length. An illustration of this system was recorded by the late Captain Thomas, R.N.,

space to be covered by overlapping, for while the breadth of the house was 28 feet, the central dome, or beehive, had by this means only 18 feet to span.

It will be seen from the accompanying illustrations that this structure in South Uist was not strictly subterranean, at any rate in that portion where the principle described above was employed. But we find the same principle applied to actual underground dwellings, for the same purpose of broadening the space below, in various souterrains of the Orkney Islands. Examples of this architectural method, in underground dwellings, are found at Pierowall in the island of Westray; at Savrock, near Kirkwall; at Grains, also near Kirkwall; and again at Yinstay, on the estate of Tankerness, in the same neighbourhood. One marked distinction between all of these and the cloistered mound-dwelling



RESTORED ELEVATION, ON LINE *a-b*, OF EARTH-HOUSE AT USINISH, SOUTH UIST, OUTER HEBRIDES.

in connection with a composite mound-dwelling and underground gallery at Usinish, in the island of South Uist. The place was very ruinous when Thomas saw it, but enough remained to enable him to produce the designs here shown. From his written description* I extract the following sentences:

The interior of the house was circular and 28 feet in diameter. Within the area were pillars, or rather piers (*b, b, b*), formed of blocks of dry stone masonry, raised distinct from the wall, and radiating from the centre of the house. These piers were about 4 feet high, 4 to 6 feet long, and 1½ to 2 feet broad, and there was a passage of from 1 foot to 2 feet in width between the wall and them. There were five piers remaining, and five more would complete the suite. These piers were evidently intended to lessen the

in South Uist is, that whereas the South Uist structure is widened by the aid of built piers, the same result is obtained in the Orkney souterrains by means of upright pillars or monoliths.

It is interesting to add that the recently-issued *Third Report and Inventory of Monuments and Constructions in the County of Caithness** contains the statement that in the parish of Latheron, in the south of Caithness, there are several "galleried dwellings" which have their roofing-space extended by means of pillars, in the same way as those of Pierowall, Savrock, Grains, and Yinstay, in Orkney. This information, which is one of the many results of Mr. A. O. Curle's labours in that district, shows an architectural kin-

* Printed in the *Proceedings of the Society of Antiquaries of Scotland*, vol. vii., pp. 173, 174. I am indebted to the Society for permission to reproduce the illustrations.

* Issued by the Royal Commission on the Ancient and Historical Monuments and Constructions of Scotland.

ship between Caithness and the Northern and Western Isles.

The extension of the area roofed over, by the use of built piers or upright monoliths, is clearly a development from the simpler method which characterizes the majority of the souterrains of the British Islands.



At the Sign of the Owl.



I AM delighted to hear that Mr. Aleyn Lyell Reade has in hand a second volume of his *Johnsonian Gleanings*. Mr. Reade's skill in tracing hitherto unknown Johnsonian references and family connections; his indefatigable zeal and industry in exploring original resources and in adding fresh details to our knowledge of the "Great Cham," and of his times and surroundings, have placed him in the very first rank of Johnsonian students. This second part of his studies, no portion of which has been printed before, will be devoted entirely to the history of Frank Barber, the negro servant who ministered so faithfully to Johnson for over thirty years and was rewarded with the bulk of his master's fortune. The whole of the references to him in contemporary biographies, memoirs and published letters, will be pieced together into a continuous narrative, which is to be strictly analysed by chronological and other tests, as well as greatly amplified by independent research. The evidences, where of too detailed a character, will be incorporated in footnotes.



The period of his retirement at Lichfield is illustrated by unpublished letters from Frank himself, from Boswell, Percy and Langton. Those familiar with the author's methods of work will not need to be told that a great deal of incidental information will be given in the notes, throwing numerous sidelights upon persons and events referred to in the biographies, as well as upon various Johnsonian relics, the preservation of which we

owe to Frank; or that genealogical questions, which often bear so intimately upon biography, will be dealt with in proper detail.



An interesting account is promised of Frank's son, Samuel Barber, who became prominently associated with the Methodists and helped to advance the movement, led by Bourne and Clowes, which resulted in the foundation of the Primitive Methodist Church. Accurate particulars of his descendants will be given down to the present day, humble folk whom, so far as worldly property is concerned, we may almost look upon as Johnson's heirs. The index, as in the former volume, will be very full and detailed. Only 350 copies will be printed for the author, to whom subscribers' names should be sent. Mr. Reade's address is Park Corner, Blundellsands, near Liverpool.



I notice several other announcements of interest to antiquaries. Messrs. Deighton, Bell and Co., of Cambridge, are about to publish, for the Cambridge Antiquarian Society, *Cambridge under Queen Anne*, which will contain the memoir of Ambrose Bonwicke and the diaries of Francis Burman and Zacharias Conrad von Uffenbach, edited with notes—a wonderful accumulation of learning—by the late Professor Mayor, and prefaced by Dr. M. R. James. Mr. George Gregory, the well-known bookseller of Bath, announces for publication early in 1912, *Records by Spade and Terrier*, by the Rev. J. D. C. Wickham, which will deal with family and place names, local customs, land tenures, anecdotes, etc., connected with the district of Holcombe-by-Mendip, Somerset.



The Viking Club will shortly issue an important work by Knut Stjerna, Ph.D., sometime Reader in Archæology to Upsala University—*Archæological Essays on Questions connected with the Poem of Beowulf*—to be translated and edited by Dr. John R. Clark Hall. These Essays, I understand, contain matter of much interest not only to the student of Beowulf, but to the archæologist, the folklorist, the historian, and the anthropologist. To mention one special point, they contain a wonderful amount of useful material

as to early burial customs. Dr. Clark Hall says: "The Essays are the work of a pioneer. Here and there I have felt obliged, as will be seen from my notes, to dissent from the author's conclusions. But that is a small matter. The articles are a perfect storehouse of information, and the industry and learning which they exhibit are enormous." Subscribers' names can be sent to the Hon. Secretary of the Club, at 29, Ashburnham Mansions, Chelsea, S.W.

The first volume of the monumental work on the *Excavations at Glastonbury Lake-Village*, 1892-1907, by Messrs. Arthur Bulleid and H. St. George Gray, is on the eve of publication. From the particulars already issued it is clear that this very full and detailed account of the systematic exploration of this remarkable settlement of early man will be of exceptional archaeological interest and importance. The entire work will fill two royal quarto volumes, with at least 100 full-page and folding plates and copious illustrations in the text. The first volume, measuring $12\frac{1}{2}$ inches by 10 inches, contains nearly 400 pages, and has 58 plates and 136 illustrations in the text. It is hoped that the second volume may be issued in some eighteen months' time. The two are issued to subscribers at £2 2s., a price so low that the subscription list need be very large to prevent loss. The price of the work will be raised after publication. More subscribers are much needed. Names should be sent to Mr. St. George Gray, at Taunton Castle, from whom prospectuses and all particulars can be obtained.

Amateurs of beautiful printing who are familiar with the excellent typographical work turned out by the Saint Catherine Press will be interested to hear that this Press is now amalgamated with the Arden Press, Letchworth, where future work will be carried out. The London address of the Arden Press is at 34, Norfolk Street, Strand.

In common with all book-lovers I have been watching with interest the progress of the sale of the first part of the Huth Library at Sotheby's, November 15-23. Prices have ruled high, and the seven days' sale realized

no less than £50,821 1s. 6d. I have no space here to note the many rare and desirable books which helped to fetch this total. One item only can be mentioned. The rarest and most important of all printed books is the Mazarine Bible printed by Gutenberg between 1453 and 1455. A copy of this Bible is to a fine library what the Prince of Denmark is to *Hamlet*. The ambition of all great collectors is to secure an example. There are two forms of this Bible—the one issued by Gutenberg himself about 1455, of which no copy on vellum is known, and the other the issue sent out by Fust in 1456 after he had "legally robbed the inventor of his whole stock of types and copies." The Huth example, which belongs to the original issue, is one of the most perfect copies, and it contains manuscript memoranda of signatures, and numbers of chapters remain at the foot and on the margins of the pages, which are probably in the handwriting of Gutenberg himself. A note by Bernard Quaritch on the cover says: "This is the finest copy I ever beheld, or anybody else." It came from the libraries of Sir M. M. Sykes and Henry Perkins. On November 20 it came to the hammer, and was knocked down to Mr. Quaritch for £5,800, the highest price ever paid at auction in England for a printed work of any kind.

The Huth Library Shakespeare folios and quartos which, as I stated last month, were withdrawn from the auction and sold privately, were purchased, it has since transpired, by Mr. Alexander Smith-Cochran, who has presented them to the Elizabethan Club of Yale University. "Westward the course of"—book-rarities still takes its way.

The sale of the second portion of the great library of the late Robert Hoe will begin on January 8 at the rooms of the Anderson Auction Company, New York, and will occupy the mornings and evenings of ten days. There are many remarkable works described in the catalogue, rare illuminated manuscripts, *incunabula*, Americana, and French books. There is a fine copy of the first edition of the Gutenberg Bible, and the examples of Early English printed books and literature are important.

I am interested to learn that the Bradford Historical and Antiquarian Society contemplate undertaking the transcription and publication of historical records relating to their district. It is proposed to begin with the wills and inventories of the Manor of Crossley, which was long held by the Knights Hospitallers of St. John. It was a special privilege of the Knights of St. John that all wills made in their manors should be proved in their own courts. Most of the wills of Crossley Manor are said to be now stored at Wakefield, unclassified and in no chronological order. Many others are kept at St. Ives, Bingley. It is proposed to have all these old documents looked over, copied and tabulated, and put into proper order—a laudable scheme.

Giving evidence on November 23 before the Royal Commission on Public Records, Mr. J. Ballinger, Librarian of the National Library of Wales, Aberystwith, speaking of Welsh local records, said that the charter of the council and other documents relating to the Borough of Kenfig, Glamorganshire, were, he believed, in the custody of the innkeeper at Kenfig, the corporation having been dissolved in 1883. In 1907 he found that a number of documents relating to Usk, in Monmouthshire, were in the possession of Mr. J. H. Clarke, the last Portreeve of that borough. Mr. Clarke handed them over to him, and they were now in the Reference Department of the Public Library at Cardiff. Overseers' books and other records relating to local government, which contained valuable materials for local history, were scattered up and down the country. One such book was found in the thatched roof of a cottage near Caerphilly. The churchwardens' accounts for a Glamorganshire parish in the middle of the seventeenth century were brought to him in a very damp and dangerous state. They were found to contain interesting entries, and were carefully restored.

The twenty-first annual meeting of the Henry Bradshaw Society was held on November 15 in the rooms of the Society of Antiquaries. The report from the Council showed a slight increase in the number of members during the past year. The first of the two volumes for 1911 (*English Consecration Orders of the*

Seventeenth Century) has already been issued to members; the second, completing the edition of the Second Recension of Quignon's Breviary, is nearly ready. The Colbertine Breviary is in an advanced state of preparation, and progress has been made with other works in hand, including Leofric's *Collectar*. The prolongation of Sir George Warner's official duties has hindered his fulfilment of the expectation that the second volume of the Stowe Missal would be ready for issue in the course of the year 1911; but it is hoped that it will now be completed at an early date. The Council announced that Mr. Edmund Bishop had undertaken the preparation of a facsimile edition of St. Willibrord's *Callendar*, from the Paris MS. 10,837, and that they had also in view the preparation of an edition of the *Liber Festivalis*.

The *Athenæum* of November 25 says that the action of ox-gall, used in the past to bring out the faint handwriting of some Stratford-on-Avon manuscripts of pre-Shakespearean time, is causing the ink to fade, and although there is no immediate danger that these documents will become illegible, it is essential that they should be copied within the next twenty years. Thirteen of the account-rolls presented by the proctors of the Guild of the Holy Cross, mainly belonging to the fourteenth century and previously much damaged by damp, are thus affected, and of these no verbatim transcripts exist, though an abridged English version appears in the *Calendar of Stratford MSS.* compiled by Mr. W. J. Hardy.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE Cambridge Antiquarian Society have issued two substantial parts of their *Proceedings*, Nos. lix. and lx. (Cambridge: Deighton, Bell and Co.). No. lix. (price 7s. 6d. net) opens with a full paper, illustrated, by the Rev. Dr. Stokes, on "Cambridge Parish Workhouses," containing much detail illustrating

Poor-Law administration in bygone days, which will interest and be of use to many students of "Social England" outside the limits of the Cambridge Society. Ecclesiologists should take note of Mr. T. D. Atkinson's few pages on "Some Consecration Crosses," in which he discusses, with illustrations, some such crosses which were carved in relief or cast in metal. For archaeologists there are valuable accounts, by the Rev. F. G. Walker, of important recent local excavations—viz., in the tumuli at Bourn (1909), at Magdalene College, Cambridge (1910), and near Latham Road, Trumpington (1910), with a very fine series of plates illustrating finds; and a paper on "The Cromer Forest Bed," by Dr. W. L. H. Duckworth. Part xl. (price 5s. net) contains three papers of outstanding importance. "On the Library of S. Mark, Venice," by the late Mr. J. W. Clark, is based on notes made by the late much lamented Registrar for a book on the subject, and is of considerable bibliographical interest. It is illustrated by several fine photographic plates. Dr. W. M. Palmer contributes a delightful study of "Cambridgeshire Doctors in the Olden Time," which abounds in most interesting domestic and social as well as biographical detail; and the Rev. A. C. Yorke supplies a learned paper on "A Village in the Making."

The new part (vol. viii., No. 4) of the *Journal* of the Friends' Historical Society is almost entirely occupied by an important series of "Extracts relating to Friends from the 'Collection of the State Papers of John Thurlow,'" by Elsie M. Smith. These State Papers were first published in 1742 in seven folio volumes, and they contain invaluable materials for the history of the Commonwealth Period. The numerous extracts here collected relating to the actions and treatment of the Quakers of that period give most vivid glimpses of religious life in town and country, and of the "trouble" caused by the growth of the followers of Fox. One of Cromwell's Major-Generals reports from the North that "the Quakers abound much in these countries to the great disturbance of the best people"; and again, that "they trouble the markets, and get into private houses up and down in every town, and drawe people after them." There are also extracts with references to the doings of members of the Society of Friends in Jamaica, France, Portugal, and Turkey.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—November 23.—Dr. C. H. Read, President, in the chair.

The President exhibited an important find of Late Celtic antiquities at Welwyn, Herts, communications on which were made by Sir Arthur Evans and Mr. Reginald Smith.

Sir Arthur Evans pointed out the exceptional value of the discovery in its relation to the period of Ancient British history that immediately preceded the Roman Conquest. The great deposits he regarded as interments; indeed, they were associated with calcined bones, and a small cavity near contained a group of

cinerary and other urns resembling those of the "family-circle" group in the Aylesford cemetery. The character of the pedestal urns and other Late Celtic relics was also absolutely parallel with those of Aylesford, approximately dating the deposits about 50 B.C. The cordoned and pedestaled type of British urn was traceable through Belgic Gaul, and originated in the bronze plated "pails" especially characteristic of the old Venetic region of Northern Italy. The two-handled tankard was derived from a late Greek prototype, of which an example was found at Dodona. The imported classical vases Sir Arthur regarded as Italo-Greek, probably of Campanian origin. The combination of fire-dogs and amphoræ in these deposits had been noticed in what appeared to be large burial vaults at Mount Bures, near Colchester, and at Stanfordbury, Beds; but in these cases there were signs of incipient Roman influence, indicating a slightly later date. The practice of burying fire-dogs with the dead was adopted very early among the Continental Celts, one Bavarian find of this character going back to the late Hallstatt period. Beyond the Alps similar finds pointed to the Etruscan region, where bronze fire-dogs with elegant bulls'-heads were known. The placing of amphoræ in the grave had become a widespread Gaulish practice by the first century B.C. Possibly the amphoræ, with the wine itself, reached Massalia in Greek bottoms, and found their way North and West, by river and land transit, to the English Channel or the mouth of the Loire. A Gaulish inscription from Ornavaux mentioned Naxian wine, and the Welwyn amphoræ might have held a similar vintage.

Mr. Reginald Smith described the finds in some detail, referring to diagrams of the restored vessels.

SOCIETY OF ANTIQUARIES.—November 30.—Sir H. Maxwell Lyte, Vice-president, in the chair.

Mr. W. D. Caröe read a paper on "Paintings in the Infirmary Chapel, Canterbury Cathedral." The chapel was described as a Late Norman building, in which the masonry was finely tooled and close-jointed. A photograph taken directly from the celebrated Norman water-works drawing, now at Trinity College, Cambridge, was thrown upon the screen. The drawing shows an apsidal east end to the chapel, which was probably a conventional representation.

In the fourteenth century the chancel of the chapel was transformed, probably by Prior Hadebrande, 1338-1370. The Norman chancel arch had given way, and reconstruction must have been necessary. The walls were thickened on the inside, and the Norman paintings recently discovered were walled up. A figure-subject with the Virgin and Child appears below in a fragmentary condition. At the springing of the vault is a frieze of beasts in ornamental circles, and above angels in adoration. The treatment generally and the architectural setting are closely allied in character to the well-known painting in St. Gabriel's Chapel in the Cathedral crypt. The analogy to the work at Kempley was referred to; and the painting of the foot of the Infant Christ specially remarked upon. The paper was illustrated by drawings and slides.

A Jacobean chamber organ from the Cathedral was also exhibited by Mr. Carøe, and identified as having been presented by the Chapter to Dean Bargrave in 1629. It cost £22 in London, and the Cathedral organist had £2 8s. for travelling to London and back for the purpose of inspecting it. Dean Bargrave had been in early days Chaplain to Sir H. Wotton, English Ambassador in Venice. Wotton in his will bequeathed Bargrave his viol da gamba, whence it may be inferred that the Dean had some musical tendencies. The organ has lost all pipes and keyboards, and the greater part of its mechanism, and is chiefly remarkable for the preservation and refinement of the detail of its case and stand. It had lain forgotten for many years in the loft over the Treasury, and is one of the few survivals of the raids made upon organs during the Commonwealth.

Mr. Carøe also exhibited a photograph of the Norman column and cap of Lanfranc, found recently *in situ* inside the present north-west pier of the central crossing.

Mr. Victor Hodgson drew attention to the brackets in the rood-screen at Gooderstone Church, Norfolk. The only bracket surviving complete is 16 inches high, projects 8 inches from the screen, and terminates in a cup 3 inches in diameter, in which is a wooden pricket. As to the use of these brackets there is considerable difference of opinion. They must have been either for candles or figures, but for which is by no means clear.—*Athenæum*, December 9.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE on December 6 Professor T. McKenny Hughes read a paper, with lantern illustrations, on "Some Sources of Error in assigning Objects found in Sands and Gravels to the Age of those Deposits, with Special Reference to the So-called Eoliths."

A meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held on November 29, Mr. J. P. Gibson presiding.

Mr. R. O. Heslop read a note respecting a find of coins at Millendean, one mile from Sprouston, and one and a half miles from Kelso. A ploughman turned up several, and, thinking them card-counters and valueless, gave them away. Rain washed the furrows, and many hundred coins were picked up. Fortunately, the discovery became known to Mr. J. Avery, stationmaster at Sprouston, who, recognizing the important character of the find, communicated with Mr. A. L. Miller, of Berwick, and the matter was at once made known to the proper authorities. The Procurator Fiscal of the district immediately took possession of as many coins as were left undiscovered. These were handed by him to the Crown, as represented by the King's Remembrancer for Scotland, and were by him submitted for examination to the authorities of the National Museum of Antiquities at Edinburgh. Dr. Anderson, at that institution, very kindly put him (Mr. Heslop) into communication with Dr. George Macdonald, the Society's Curator of Coins, who permitted him to lay before this Society a letter, in which the writer (Dr. Macdonald) stated that the coins numbered 530. Of

these sixteen were Scottish, fifteen of Alexander III., and one of John Baliol, and seventy-seven—a very large percentage—were counterfeit sterling. The remainder were pennies of Edward I.—all English, with the exception of a single penny of Waterford. The hoard was undoubtedly buried about A.D. 1300, probably a year or two earlier. It was of considerable interest, as furnishing a representative series of examples of the earlier coinage of Edward I., and, particularly, as proving conclusively that the well-known pennies with Edward Rex belonged to him, and not, as had recently been maintained by some, to Edward III.

Mr. C. T. Trechman exhibited and described objects discovered in a pre-historic burial-ground opened by him on Hastings Hill, Offerton, county Durham.

Mr. R. H. Foster, F.S.A., under whose supervision the excavations at Corstopitum have been carried out, gave an interesting lecture on the same, showing many very fine lantern illustrations.

A meeting of the EAST RIDING ANTIQUARIAN SOCIETY was held at Wilberforce House, Hull, on November 20. Colonel Saltmarshe, the new President of the Society, was in the chair. A letter was received through the County Council from the Board of Works on the subject of the preservation of historical monuments in the East Riding, with a request for co-operation in the making out of a list of such monuments. The Society have undertaken to do this and to forward it to the Board of Works, with recommendations regarding these in the case of which the expense might be fittingly borne by the National Exchequer. Colonel Saltmarshe read an interesting paper on "Ancient Land Tenure in Howdenshire."

The ESSEX ARCHÆOLOGICAL SOCIETY held a conversazione at the Church House, Witham, on November 20. After the chairman, Mr. F. P. Bawtree, had welcomed the Society to Witham, Mr. W. Chancellor gave an interesting lecture, illustrated by lantern slides, on "Some Essex Churches." Mr. R. C. Fowler, of the Public Record Office, who resides at Witham, followed with a lecture on the history of Witham. Under civilization, he said, the history of Witham began with the great Roman road, which was so well known to everyone in the county. Whether a town was established when the road was made was doubtful. There were a number of Roman bricks in the walls of the church, and the excellent strategic position of the Saxon earthwork at the railway-station suggested that it might have been the site of a Roman fort. Roman coins had also been found. Witham was definitely mentioned for the first time in the year 913, in the time of King Edward the Elder, and there could be little doubt that the town had since been continuously inhabited. Having surveyed the history of the manors, Mr. Fowler pointed out that in 1136 the Manor of Cressing was given to the Knights Templars, this being the first settlement of the latter in England. The Templars were suppressed in 1309, and most of their possessions, including Witham and Cressing, were granted

to the Knights of the Hospital of St. John of Jerusalem. The Hospitallers were themselves suppressed in 1540. Witham, continued the lecturer, had existed simply as a market town. About the year 1737 a chalybeate spring was discovered, and an attempt made to establish a watering-place, but this came to nothing. There had been no disturbances of any importance. In 1628 there was a riot between the inhabitants and Irish soldiers billeted in the town. There was, however, no fight in the immediate neighbourhood in the Civil War. Touching upon the ancient houses, Mr. Fowler mentioned that the Grove, now the residence of Mr. Percy E. Laurence, J.P., was built by the Barwell family about 200 years ago. When Queen Charlotte stayed there the property was in the possession of the Earl of Abercorn. Mr. Fowler gave an account of the charities of Witham, and concluded with a reference to objects of archaeological interest in the surrounding district. Later, after tea, Mr. G. Biddell, gave a lantern lecture on "The Ports and Harbours of Essex." During the afternoon a collection of local historical exhibits was inspected with much interest.

At the meeting of the CHESTER ARCHÆOLOGICAL SOCIETY, on November 21, Dr. J. C. Bridge read a paper on "The Organists of Chester Cathedral," Part I., from John Byrcherley (1541) to Randolph Jewitt (1643), which contained much fresh and curious information. An interesting feature of the evening was the singing of an anthem and a madrigal by Thomas Bateson, and an anthem by Robert Whyte.—At the meeting on December 12, Mr. J. H. E. Bennett gave a paper on "The Berrington Family of Cheshire," suggested by the discovery of a seventeenth-century mantelpiece in Castle Street, Chester. After describing the mantelpiece, Mr. Bennett outlined the history of the family, and added notes on members thereof formerly residing in Chester, and on allied families. The paper was illustrated by Mr. T. Alfred Williams.

The annual general meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on November 30, Sir Herbert Maxwell, President, in the chair. The officers for the ensuing year were duly elected. The Rhind Lecturer for this year is Sir Herbert Maxwell, Bart., who will deliver a course of six lectures on the early chronicles relating to Scotland in January. Mr. R. Scott-Moncrieff, secretary, read the report of the secretaries on the progress and work of the Society during the past year. The number of Fellows now on the roll was 732, exclusive of eighteen elected at this meeting. The number of papers read to the Society during the past session was twenty-eight, and all have been printed and copiously illustrated in the *Proceedings*, of which an advance copy was on the table, and which would shortly be issued to the members. Since the completion of the excavation of the Roman fort at Newstead, the Society has been engaged in no excavation on its own account, but has been in touch with the excavations carried on at Cappuch, near Jedburgh, by Mr. G. H. Stevenson and Mr. S. Miller, under the auspices of

the Carnegie Trust, and the results will be reported when the work is finished. The number of objects added to the museum during the year has been 105 by donation and fifty-one by purchase. Among these may be mentioned a collection of sixty stone implements from Shetland, presented by Mr. R. C. Haldane of Lochend; four oval polished knives of Shetland type, presented by Mr. J. M. Goudie, J.P., Lerwick; and a set of Highland bagpipes, dated 1409, bequeathed by the late Mr. Robert Glen, a Fellow of the Society.

The first monthly meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND for the current session was held on December 11, Dr. George Macdonald in the chair.

In the first paper Mr. Alexander O. Curle (secretary) described the excavation of a galleried prehistoric structure at Langwell, in Caithness. These constructions, wholly or partially underground, are known locally as "Uags," a name derived from the Gaelic word for a cave. The Langwell example, consisting of a circular enclosure, like a hut circle, about 28 feet in diameter, and surrounded by a stone wall 6 feet thick, having an entrance on the east side 2 feet in width, and a curved recess in the thickness of the wall on the west side, about 6 feet in length and 2 feet wide. The galleried chamber, entered from the interior of the circle, lay on its eastern side following the circumference, and separated from it by a wall common to both constructions. Its total length was 48 feet, divided into two by a partition wall near the middle of its length. The roof of slabs was supported by two rows of pillar stones about 6 feet in height, placed so as to support one end of the roofing slabs, while the other end rested on the side-wall, the space on the centre being covered with other slabs resting on the side-slabs, or perhaps left open. The floor-level at the inner end was 4 or 5 feet under the level of the ground. The only articles found were a saddle quern and its rubber, a rotatory quern, and a stone disc with a picked-out cavity in the centre.

In the second paper Miss Dorothea M. A. Bate gave an account of the excavation of a barrow situated near Trewilt Hall, Northumberland. Roughly oval in shape, with a circumference of about 120 yards, and rising to a considerable height above the moorland, it proved to be a barrow constructed upon a natural elevation, and containing three interments in cists, the central cist containing an unburnt burial accompanied by an urn of the beaker shape, finely ornamented; another and larger cist, 5 feet to the west of the first, contained an unburnt burial and a small fragment of a similar urn, along with several worked flakes of flint; while the third cist, which lay 10 feet to the eastward of the central one, and was ruder and smaller, contained a few fragments of unburnt bones and pieces of charcoal. The circumstances suggested that the interments were not made contemporaneously, although there was no great space of time between them.

In the third paper Mr. P. M. C. Kermode described a number of cross-graven slabs recently found in the Isle of Man.

In the fourth paper Mr. Alfred C. Jonas gave a series of extracts from the kirk-session records of the parish of Fenwick from 1644 to 1699, illustrative of the ecclesiastical and social life of the period.

Mr. David Burnett, of the Edinburgh Municipal Museum, exhibited four rubbings of fragments of sculptured cross slabs, with Celtic ornamentation, recently found in the churchyard of Rosemarkie, and rubbings of cup-marked boulders at Wester Craigland, Rosemarkie, and Blackhill, Kiltarn.

A meeting in connection with the PREHISTORIC SOCIETY OF EAST ANGLIA was held at Norwich on December 4. Lieutenant-Colonel Underwood in the chair. Mr. Reid Moir (Ipswich) read a paper (illustrated by specimens and diagrams) on "The Natural Fracture of Flint and its Bearing on Rudimentary Flint Implements." He first reviewed the opinions held by people in the past about certain flint implements, which are now universally accepted as man's work, and pointed out that the Neolithic arrow-heads were once looked upon as elf darts, and the Palæolithic implements as the result of natural forces. The lecturer gave it as his opinion that these divergent views were caused by the lack of knowledge on the all-important subject of flint fracture, and as at the present time certain very ancient and rudimentary flint implements were being objected to by some on the same grounds as those which caused the Palæolithic to be first rejected, he had decided to experiment with flint under natural percussion and pressure, and see what results were obtainable. He then proceeded to describe his experiment of putting a number of flints in a sack, and by shaking them about violently for a considerable time to simulate Nature's methods on a sea beach or in a fast-running stream. The flaked specimens resulting from this experiment were shown, and it was demonstrated how different this fortuitous flaking was from that done by man. Other experiments with natural percussion were fully described, and the lecturer proceeded to show how it was possible to distinguish man's work upon a flint from that produced by Nature. Natural pressure was next dealt with, and Mr. Moir recounted how he had placed the finest flint flakes under 2 inches of fine sand and had been unable to break them, even when they were subjected to enormous pressure. This and other experiments which were described ought, he said, to give pause to those who asserted that flint nodules were fractured by pressure under 20 feet or so of fine sand, and he had no hesitation in saying that such a thing was a physical impossibility. The experiments in which direct pressure was brought to bear upon flints, without any sand protection, were fully described, and the fractured portions which resulted were shown to have no real resemblance to humanly-flaked specimens. Mr. Moir showed many specimens in support of each of his contentions, and by comparing the various naturally-produced fractures with those he had flaked himself by the ordinary methods, an excellent idea was given of the difference between Nature's work and man's.

A paper by Mr. F. N. Haward (London) on "The Chipping of Flints by Natural Agencies" was next

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read by Mr. S. E. Glendenning. Several exhibits were made by members.

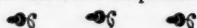
The first meeting of the session of the DORSET FIELD CLUB was held at Dorchester on December 5. Mr. J. G. Neilson Clift read a paper on "The Mystery of Corfe," the aim of which was to show that the murder of King Edward the Martyr did not take place at Corfe Castle, which, "prior to about 1130, was known as Warham Castle," but that it may have taken place either at Coryates (*Corfe gate*), near Portesham, or at Sherborne; and also that Queen Elfrida was not implicated in the deed, her connection with the tragedy being the result of pure accident. Mr. W. Bowles Barrett read a paper entitled "Contributions to a Flora of Portland," and Captain Acland read some notes on Stukeley's description of Maumbury Rings, and exhibited a few of the relics found during the excavations in 1910. Mr. W. de C. Prideaux read a paper in continuation of his series on "The Ancient Memorial Brasses of Dorset," and made some interesting exhibits in connection therewith. Other exhibits were made by the President, the hon. treasurer, and Mr. E. A. Rawlence.

Dr. R. A. Lankester lectured, on November 15, before the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, on "The Quaint Medical Lore of our Forefathers." Dr. Lankester said that the Primitive Church, as we learnt from the Acts of the Apostles, cared for its poor from the earliest time, but nothing definite could be found of any special buildings for the reception of the sick until the close of the fourth century, when it was said a Roman lady was the first to build a hospital. Trephining was practised in historical times, and at the present day in the South Sea Islands the operation is still performed for headache and brain disorder. It used to be performed by means of sharks' teeth, but broken glass was now used as the instrument. Paracelsus was probably the first renowned quack, and he died in 1541. He introduced opium and mercury, and pretended to cure by his philosopher's stone. Spiders were used to cure malaria, yellow birds for jaundice, a rope which had been used to hang a man for ague, and small-pox patients were advised to have everything around them coloured red. These were among many amusing old-time cures described by Dr. Lankester.

At the meeting of the same Society on November 29 Mr. Butler Wood lectured on "Bradford's Oldest Books." He said that booksellers existed in Bradford long before the town had any press. As a printing centre the town had made a very poor show in the past. Of course, Bradford, at the end of the eighteenth century was really not an important place, Halifax and Leeds being much more important, and in those two places the book printing-press existed much earlier than was the case at Bradford. In Leeds, he thought, the first books were issued about 1720. The oldest book known to have been printed in Bradford was one containing a sermon preached at Keighley by the Rev. T. Lillie on the death of a Mrs. Philipps, this being printed and sold in 1785.

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Mr. Wood gave many interesting extracts from old books which had come into his possession.



Other meetings have been the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY on December 5, when Bristol Cathedral was inspected under the guidance of Mr. R. W. Paul, F.S.A.; the SOCIETY OF BIBLICAL ARCHÆOLOGY on December 13, when the Rev. W. T. Pilter read a paper on "The Reign of Rim-Sin and the Conquest of Tsin"; the LEICESTERSHIRE ARCHÆOLOGICAL SOCIETY on November 29, when some interesting numismatic exhibits were made; the VIKING CLUB on December 16, when Dr. A. W. Brøgger lectured on "Silver Coins from Ryfylke, Norway"; the conversazione of the BRIGHTON ARCHÆOLOGICAL CLUB on December 6, when many flint implements were exhibited, and Mr. F. Harrison made an appeal on behalf of "The Photographic Survey of Sussex"; and the HALIFAX ANTIQUARIAN SOCIETY in November, when Mr. C. Crossland read a paper on "Halifax Bibliography, Local History, and Natural History"; and on December 5, when the Secretary read a paper on the token coinage of Anglesey.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OLD ENGLISH LIBRARIES. By Ernest A. Savage. With fifty-two illustrations. London: Methuen and Co., Ltd., 1911. Demy 8vo., pp. xvi, 298. Price 7s. 6d. net.

The arrangement of early libraries and the history of library fittings has been fully and adequately treated by the late Mr. J. W. Clark in his fine work on *The Care of Books*. The volume before us—the latest issue in "The Antiquary's Books"—is much slighter. It deals with the making, collection, use, and circulation of books as means of literary culture in this country during the mediæval period. Printed books do not come within Mr. Savage's purview. Beginning with the use of books in connection with early Irish monachism, the author traces the methods by which books were obtained for and multiplied in English monasteries, the slow growth of valuable collections during "the summer-time of the English religious houses"—the period from Lanfranc of Canterbury to the close of the thirteenth century—the fresh encouragement of learning and book-culture associated with the coming of the Friars, the beginnings of decay of interest and dispersal of libraries in the fifteenth and early sixteenth centuries, and then the wanton and wicked destruction that accompanied the suppression of the religious houses. Other sections deal with the contents of early cathedral and church

libraries, and with the foundation and early history of the University libraries at Oxford and Cambridge, and of the various college libraries at those two towns. Mr. Savage has had to compress much matter into limited space; and the chapters on the academic libraries are little more than summaries of facts and dates of gifts. They do not make very easy reading, but they form a most useful compendium of early library history at the two Universities. The earlier chapters on the monastic collections and methods of care and multiplication are written with a freer hand. They are very carefully done, and by bringing together and co-ordinating a very large number of details, present a vivid picture of the conditions of literary culture and of book production in the earlier mediæval period. The three last chapters of the book are extremely interesting. They are concerned with the use of books towards the end of the manuscript period, which, among other things, brings together interesting evidence for the possession and knowledge of books by many folk removed from both monasteries and seats of learning; the mediæval book trade—a chapter full of illuminating detail; and the character of the mediæval library and the extent of circulation of books, which from the point of view of literary history and culture is the most interesting of all. Mr. Savage has given us a scholarly work based on wide research, and admirably referenced. The bibliographical appendices form a most important and valuable feature of the book. They contain (a) many records of prices of books and of materials for bookmaking from the thirteenth century (with one or two earlier) to the sixteenth; (b) a list of certain classic authors found in mediæval catalogues, which shows what Greek and Latin authors were read in the Middle Ages—Aristotle and Cicero easily heading the list; (c) a very valuable referenced list of mediæval collections of books; and (d) a bibliographical list of the principal works referred to for this book. These appendices alone represent much labour, and will be permanently valuable for reference.

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GRAHAME OF CLAVERHOUSE, VISCOUNT DUNDEE. By Michael Barrington. Portraits and maps. London: Martin Secker, 1911. Imperial 8vo., pp. xvi, 448. Price 30s. net.

History abounds in striking contrasts and in puzzling paradoxes. In the stirring story of these islands no contrast is more striking than the weaknesses of character, the littleness of thought and action of the Stuart Kings, on the one hand, and on the other the brilliant talents, the powerful intellects and strength of character of some of their most devoted supporters; and no paradox is in a sense more puzzling than the coexistence of so much weakness and littleness in the Royal house, with the power of drawing forth and retaining the deep and untiring devotion of such strong, able, brilliant men as Strafford, Montrose, and Dundee. No man has been more vituperated, more indignantly denounced and reviled, than Claverhouse; while, on the other hand, by a few he has been regarded as almost a demi-god. His life has been written more than once and from more than one point of view, but there is ample room for the book which lies before us. Mr. Barrington says that he seeks to

portray Dundee from the military and practical rather than from the academic, antiquarian, or sentimental standpoint. He modestly does himself somewhat less than justice. His book is on the whole a most effective picture of the man, not merely as a man of action, but as a man and soldier of enormous force of character, of great ability, of real moderation, of austere life and heroic death—of a man devoted to duty and honour, viewed in relation to the laws and standards of his time, and to the circumstances and conditions amid which and under which he performed his duty. Mr. Barrington does not conceal his admiration for Dundee, but his admiration does not run away with him. We have been struck by the fairness of tone of his work. Those who still accept the wild denunciations of Macaulay, regardless of what historical research has shown to be the baselessness of the stories and legends upon which his whirling words were founded, or those who regard the Covenanters of South-West Scotland, undoubtedly men of dogged courage, and capable of the utmost devotion to their cause, as innocent victims slaughtered by the King's troops from mere lust of blood, will not find their views reflected in these pages. Mr. Barrington's chapters are abundantly referenced. He tells his story, as far as possible, from the documents, and clearly and with much impartiality interprets their contents. No one, certainly, can rise from the perusal of the book without a high opinion of the personal character of the great Dundee as well as of his military genius. We have not attempted to discuss any part of the work in detail. It presents many points for discussion, on some of which specialists may wrangle and historical students disagree. We prefer rather to emphasize our recommendation of the book as a fair and luminous survey of a remarkable and outstanding personality and of a great career. The illustrations are chiefly finely produced photographic portraits. The four of Dundee himself at different periods of his life all bear testimony to the personal beauty which was one of his most marked characteristics. There are two admirably clear maps, one of that part of Scotland covered by the Highland campaign of 1689, which culminated in the Battle of Killiecrankie, and the other of the battle-field itself. Mr. Barrington gives a very clear and graphic account of the whole campaign. There are nine appendices containing various supplementary and explanatory particulars, personal and historical. A folding pedigree, a facsimile of a letter of Claverhouse, a very full bibliography (filling seventeen pages), and an excellent index, complete this portly volume, which, although a trifle heavy in the hand, is in every way most handsomely and appropriately "got up." The printing is particularly good and clear.

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OUTDOOR LIFE IN GREEK AND ROMAN POETS. By the Countess E. Martinengo Cesaresco. London: Macmillan and Co., Ltd., 1911. 8vo., pp. xii, 290. Price 6s. net.

Those who have enjoyed the occasional papers of the authoress of this volume in the *Contemporary Review* will be glad to have them, with supplemental studies, in this collected form. It is a commonplace of classical teaching that, with exceptions, the writers

of ancient Greece and Rome say little of natural scenery and topographical beauty. The Countess Martinengo Cesaresco here treats of the exceptions. She has "walked with Virgil in his fields, and listened with Theocritus to Sicilian folk-songs." By long sojourning south of the Alps, antiquity has become, for her, "not past, but present." And certainly anyone who renews friendship with Homer or Virgil, Xenophon or Tibullus, in these pleasant pages, comes refreshed for disputation with that gloomy modernist who sees in the dead languages only the charnel-house of a decayed civilization. "The Attic Homestead" makes a charming paper, and the matrimonial courtesy of Ischomachus displays a pattern for modern bridegrooms! Varro, as the Admirable Crichton of the Romans, comes into his own again. In these pages the wealth and rural insight of Virgil's *Georgics* are once more unfolded with much sympathetic and delighted explanation. In a paper on the "Last Latin Poets," such as Ausonius and Claudian, there is a tribute touched with a noble felicity of expression to the late Sir A. C. Lyall—"the only man I have ever known who gave me the idea that he would have been entirely at home in the Roman world." It is a hard choice whether to put this beautifully wrought set of studies on the bookshelves of one's honoured "classics" or among the miscellany of treasured friendly essays. If to say so is compliment, it is meant as praise.

W. H. D.

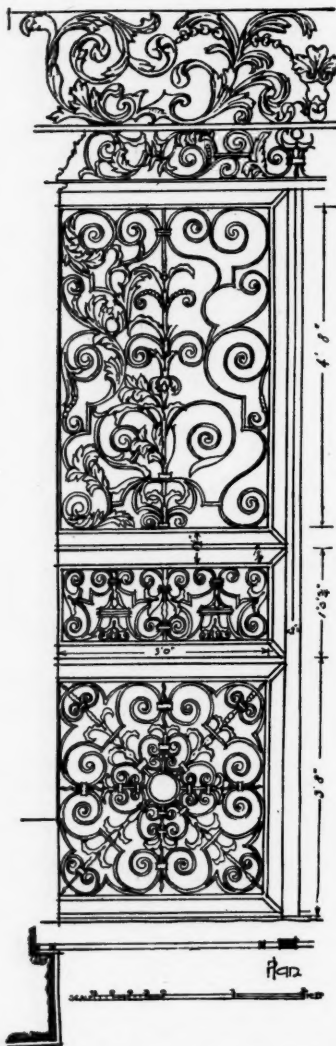
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ENGLISH IRONWORK OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES. By J. Starkie Gardner. With 250 illustrations, including 88 collotype plates. London: B. T. Batsford [1911]. 4to., pp. xxxvi, 336. Price 42s. net.

The name of Mr. Starkie Gardner on the title-page of any book dealing with metal-work is a sufficient assurance that the subject will be dealt with in a thorough and satisfactory manner both from a practical and an historical point of view; and this treatise on English Smithing is fully up to that standard for excellence which he has already set in his previous productions. How pressing the necessity for such a work had become is shown by the recent action of the South Kensington authorities who placed on the façade of their new museum the effigy of one Huntingdon Shaw as a worthy representative of the craft, but of whose works nothing whatever is known, and who, perhaps, was never a smith at all.

In sketching the history of Smithing in England, the author gives a succinct account of the use of iron during the mediæval period, and shows how the, until then, flourishing industry languished during the Wars of the Roses, and wellnigh died down under the baneful influence of the foreign artists employed by the Tudors, till "the arrival from over sea of an exalted patron and a talented French Protestant refugee sufficed to wake the dormant or liberate the pent-up talent of the English smith" and produced that wealth of artistic screens, gates, and railings which played so important a part in the architecture of the seventeenth and eighteenth centuries. After giving a detailed account of the works executed by Tijou at Hampton Court and elsewhere, a small example of which

we are courteously permitted here to reproduce, and tracing the influence of his designs and those of Daniel Marot on contemporary and succeeding craftsmen, he fully describes and illustrates the works of the



DETAIL OF GATE, HAMPTON COURT PALACE.

more notable smiths, Bakewell, the brothers Roberts, and Edney, who may have come more immediately under these influences; and Robinson, Warren, and Bancker, whose works show a more distinctly English taste. In spite of the great destruction of gates and

screens, and other external ironwork which took place in the eighteenth century, when, under the influence of Kent, Repton, and "Capability" Brown, landscape gardening took the place of the more stately arrangement of an earlier period, we have still left a large number of the productions of these or other unknown smiths at Hampton Court, Chirk, Drayton, Stamford, and other country houses, as well as in the suburbs of London, Chelsea, Chiswick, and Ham, and the Colleges of Oxford and Cambridge. Of the illustrations which are given of these examples it is impossible to speak too highly; in spite of the difficulty of representing the finer details of such work by the aid of the camera, all the collotypes are remarkably clear; while the numerous line drawings inserted in the text, which include a large number of measured details, are equally distinct.

The reasons which are given for confining the book mainly to external ironwork are sufficiently cogent, but they lead us to hope that we may presently see a companion volume dealing with the artistic ironwork still remaining in our churches and mansions. Several carefully arranged indices add much to the value of the book as a work of reference, and the whole has been produced in a manner worthy of the repute both of the author and the publisher.—J. T. P.

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CALENDAR OF LETTER-BOOKS PRESERVED AMONG THE ARCHIVES OF THE CORPORATION OF LONDON AT THE GUILDHALL. Letter-Book K., temp. Henry VI. Edited by Reginald R. Sharpe, D.C.L. Printed by order of the Corporation. London, 1911. Demy 8vo., pp. lii, 459.

This welcome addition to the valuable series so well edited by Dr. Sharpe covers the reign of Henry VI., and opens with an account of the arrangements for the reception of Henry V.'s body as it passed through the City to Westminster. The streets were specially cleansed; the Mayor, Sheriffs, Recorder, Aldermen, &c., all clothed in black, with 300 torchbearers in white gowns and hoods, met the corpse at St. George's Bar, Southwark, and followed it the first day to St. Paul's Cathedral, where the funeral obsequies took place, and the next day to Westminster for the final rites of sepulture. Torchbearers with lighted torches stood on either side of the way, and the chaplains of the churches and chapels on the route stood at the doors of the churches, habited in their richest vestments, bearing in their hands censers of gold and silver, solemnly chanting the *Venite*, and incensing the body as it passed. The torchbearers were provided by the various trade guilds or "Misteries," the number from each being carefully given. It is clear that the occasion must have been one of unusual pomp and solemnity. The other contents of the volume are of varied interest, as usual. There are frequent allusions to the doings of the English in France, and an account (pp. 135-137) of the solemn entry of Henry VI. into Paris, 1431. In 1427 the grant of a subsidy in a new form necessitated an assessment of every parish having ten inhabited houses, and here we have full and interesting particulars of this valuation. Fraudulent tradesmen were dealt with after the usual manner. A certain "colier" or coal-merchant of Croydon, charged with

selling coal in sacks of deficient capacity, pleaded guilty, and was sentenced to stand on the pillory for an hour while the sacks were burnt beneath him (p. 95). A fraudulent baker on the occasion of his first offence, and being of good reputation, was spared the hurdle—the punishment of being drawn through the streets on a hurdle—and was discharged with a caution (p. 56). Thousands of people pass through the Poultry daily who probably never think of the origin of the name. In 1444 a petition was presented to the Common Council complaining of the nuisance caused by the keeping of poultry—"Swannes gees heronsewes [heronshaws or young herons] and other poultrie"—in the Poultry (p. 289). The volume, like its predecessors, is, indeed, specially valuable for the light it throws on mediæval trading. Here are regulations for merchants visiting Norway (pp. 133-134); ordinances of the Butchers (pp. 220-221); lists of the masters of various "Misteries"; ordinances of the Cordwainers (pp. 335-337); and other matters bearing on the organization and conduct of trade too numerous to mention. Students of mediæval life and history are under a great debt to the Corporation for the printing of these most valuable Letter-Books, and to Dr. Sharpe for the admirable way in which he edits them, and in the Introduction gives so clear and useful a view of their contents, and of the municipal and national conditions and circumstances of the time.

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THROUGH INDIA AND BURMAH WITH PEN AND BRUSH. By A. Hugh Fisher. With colour and other illustrations. London: *T. Werner Laurie*, 1911. Demy 8vo., pp. xii, 358. Price 15s. net.

At the moment when Lord Morley has, at an archæological banquet, given his sanction to the Government's continued support of the preservation of Indian antiquities, no better literary stimulus to a study of India's past could be found than this attractive volume of Mr. Hugh Fisher's travelling observations. His dedication inscribes it to his "friends in England." His preface tells readers that his errand was under the auspices of a special Committee of the Colonial Office, by whose leave are reproduced a number of brilliant oil sketches. In addition to these, Mr. Fisher reproduces many pencil sketches, and one of his dry-point etchings. The vivacity of these—landscapes, street-scenes, and individual types alike—proves the zest with which Mr. Fisher, as artist, devoted the skill of brush and pencil to his pictorial work. "The Sacred Tank and Rock of Trichinopoly" (around which is written a chapter of deep interest), the delicate sketch of the beautiful pagodas of "Pagan"—the dead heart of the kingdom of Burmah which now lives again in Mandalay—the careful drawing of the mysterious relic or totem of "Karapanasami, the black god," are three good examples of the author's distinguished artistry; while the exquisite pencil portraits of native types opposite pp. 10 and 20 bring one near to the people of the wonderful East. In his writing the artist shows the same observant eye for the curious, the mysterious, the beautiful. He enjoys the weird company of shipmates on a coolie ship bound for Burmah; he takes risky adventures into forbidden holy places; he meets the strange loveliness of a

wayside "holy lady," whose beauty reminds him of La Joconda, and a marble head ascribed to Praxiteles. In the last chapter, brief, but sincere, and labelled "Political," Mr. Fisher has some suggestive remarks about the future of Indian development, and the European attitude to her progress. He deplores as pernicious the superstition that "East is East and West is West, and never the twain shall meet." It is the characteristic conclusion of a serious and watchful traveller who is constantly finding links between the humanity of distant civilizations—as when a glimpse of prayer-wheels outside a small monastery near Darjeeling remind him of a similar object nearer home in a little Gothic church at Prisiac. To the practised student of the East, and to a mind keen to learn first lessons of India and Burmah, we cordially commend this delightful volume.

W. H. D.

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TOURING IN 1600. By E. S. Bates. With many illustrations. London: *Constable and Co., Ltd.*, 1911. Demy 8vo., pp. xiv, 418. Price 12s. 6d. net.

This is a matterful as well as an entertaining book. Mr. Bates has clearly made a thorough study of his fascinating subject. From the valuable Bibliography which he supplies, and which fills nearly twenty pages, we learn that he has drawn first-hand evidence from more than 230 contemporary travellers, including many still in manuscript and little known. From these and other sources he has drawn a great mass of matter, which he has thoroughly digested, and serves in a series of ably written chapters, which are a delight to read. We have had many books of travel printed and reprinted by wanderers of the later sixteenth and early seventeenth century travellers, but we have never before had such a volume as this in which the conditions, the routes, the objects, and the methods and modes of travel of the period, are set forth with a wealth of illustrative detail. Mr. Bates first describes some of the tourists of the period—Montaigne and Fynes Moryson, Pietro della Valle, Dallam, Lithgow, Lady Fanshawe, Peter Mundy, Busbecq, and others less well known—with an analysis of the various motives and aims of their wanderings. A chapter on "Guide-Books and Guides" gives curious and amusing information as to preparations for travel, the sights to see, and so forth. "On the Water" describes some of the unpleasantnesses and dangers of water travel, which, notwithstanding inevitable drawbacks and discomforts, was always preferred to land journeying, whenever practicable, for good reasons here well set forth. Then follow a masterly series of chapters on the various parts of Europe—Christian and Mohammedan—which were visited by travellers, describing the routes taken and why they were so taken, the things which people went to see, and the conditions under which they travelled and saw them. The remaining chapters, entitled "Inns," "On the Road," and "The Purse," the last of which very ably discusses and illustrates the cost of travelling, are full of graphic and illuminating and often amusing detail. The plates, thirty one in number, are all taken from contemporary sources, and are genuinely illustrative. They show town-gates, a river-lock between Bologna and Ferrara, such sights as public

executions and mountebanks, a channel passage-boat, dangers of the Northern Seas, an Irish dinner scene, German kitchens and bathing-places, and like subjects. We have read the book from cover to cover with great appreciation and enjoyment. It is thoroughly well done. Besides the Bibliography already mentioned, and a number of special notes and references, there is a capital index.

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LONDON HOUSES FROM 1660 TO 1820. By A. E. Richardson and C. Lovett Gill. 100 plates. London: B. T. Batsford [1911]. 8vo., pp. x, 87. Price 15s. net.

Mr. Batsford has published many books of importance and value to all students of architecture, and especially useful, as well as in every way beautiful, have been those issued so frequently in recent years in illustration of English domestic architecture. So thoroughly has the ground been covered, that there will soon be no aspect or section of the subject which will not have been dealt with in one or other of Mr. Batsford's nobly illustrated volumes. The book before us covers that very interesting period in London building which extends from the Restoration, or rather from the time of the Great Fire, until the end of the first quarter of the nineteenth century. One of the leading features of the period was the grouping of houses in formal squares, to the charm and effectiveness of which, in these hurrying days, full justice is rarely done. Englishmen, as a rule, we fear, give little attention to the appeal of architecture; but of our English domestic architecture, whether in town or country, we have every right to be proud, and this volume should do much to reveal to others than architects the beauty of design, the fine sense of adaptation to place and purpose, and especially the historic and social (as well as architectural) significance of the work of Wren, Kent, Ware, Chambers, the brothers Adam, Soane, Nash, Burton, and the other distinguished architects of the period. The text is brief, but sufficiently describes the development of the town house of the time, both externally and internally, and of the details of planning and decoration. The chief attraction of the volume is, of course, to be found in the plates. The photographs are reproduced most admirably. They are mostly exteriors, but a few interiors are given, as well as many characteristic doorways and entrances. Very welcome are some reproductions from old plans and views of façades and buildings now wholly or partly destroyed; and that suggests the thought how invaluable will be the splendid illustrations here given of noble old houses in days to come when many of them have gone the way of all houses, and have fallen beneath the destroyer's hand. The book, the cover-design of which is appropriate and effective, will probably appeal primarily to architects; but all London-lovers should place it on their shelves.

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BALLADS OF OLD BIRMINGHAM. By E. M. Rudland. Heraldic Illustrations and Notes by A. Rodway. Birmingham: E. F. Hudson, 1911. 8vo., pp. 94. Price 1s. net.

In this comely little book Mr. Rudland tells in ballad verse a number of stories and legends associated

with men and women more or less connected with the Midland metropolis, from Saxon days to the times of William Hutton, Dr. Priestley, the Chartists, and Sir Josiah Mason. Some of them have the true ballad ring, though the constant use of couplets gets rather tiresome, and the poetic quality of all is much above the average of local verse. Mr. Rudland has fancy and invention, as well as skill, in the handling of words. If, as the Lord Mayor of Birmingham says in his Introduction, the book "inspires the rising generation with the civic patriotism which distinguished their ancestors, it will not have been written in vain."

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We have received two of the quarterly parts for 1911 of the *Répertoire d'Art et d'Archéologie* (Paris, 19, Rue Spontini), the useful periodical to which we referred in the November *Antiquary* (p. 440.) The brief summaries of contents of magazines and reviews are admirably done, and the parts will have permanent bibliographical value. With them is issued a very complete alphabetical index—names and subjects and places—to the issues of the *Répertoire* for 1910. This publication deserves to be better known on this side the Channel.

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From Mr. Henry Frowde comes another of the handy extracts from the *Proceedings* of the British Academy in the shape of the second "Warton Lecture on English Poetry"—*The Connexion between Ancient and Modern Romance*, by Mr. W. J. Courthope, C.B. (price 1s. net). This historian of English poetry is thoroughly at home in dealing with such a theme. His purpose here is "to show that, from first to last, there has been a continuous stream of thought flowing through the imaginative literature of Christian Europe. The progress of ancient romance was from the chronicling of supposed reality to the invention of extravagant fiction; the tendency of modern fiction is to invest the romantic conceptions of the individual mind with an air of reality." The paper is ably and suggestively written.

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Part iii. of Mr. G. A. Fothergill's *Stones and Curiosities of Edinburgh and Neighbourhood* has just been issued (Edinburgh, John Orr, 74, George Street, price 2s. 6d.)—a substantial part of fifty-two pages. The greater part is occupied by what may almost be called a monograph on "Rosslyn Castle and the Sainte Claires," which contains much historical and literary matter, with many excellent illustrations from Mr. Fothergill's facile pen. The other contents are "The 'Hope' Stones at the Public Library, Edinburgh"; "The Scotch Thistle in Design"; and a particularly welcome item—"Edinburgh and Leith Linkhorns"—all capably illustrated. Mr. Fothergill has a very keen eye for unconsidered antiquarian details, and in thus faithfully reproducing and describing them he is doing very useful service.

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Among many pamphlets on our table are three more of the useful Hull Museum Publications (1d. each): No. 78, *Quarterly Record of Additions*—tokens, pottery, a bronze dagger, Chippendale chairs, old ironwork, etc., with some interesting matter about Hull ships of long ago; No. 81, *Extinct Animals of*

East Yorkshire, etc., by Mr. T. Sheppard, the Curator, and *East Yorkshire Spiders*, by Mr. E. A. Parsons and Mr. T. Stainforth; and No. 82, an interesting *Illustrated Guide to the Hull Whaling Relics, etc.* (also by Mr. Sheppard), which were exhibited by the Hull Museums Committee at the Manchester Exhibition of British Fisheries, etc. All three parts are freely illustrated. We have also received *New Notes on Notts Crosses*, by Mr. A. Stapleton, reprinted from the *Newark Advertiser*, a useful series of additions to the valuable notes which Mr. Stapleton has already published on the subject in his *Crosses of Nottinghamshire, Past and Present*; and an interesting comparative study of *Cup and Ring Markings: their Origin and Significance*, by the Rev. Dr. Dukinfield Astley, with a brief bibliography appended, reprinted from the *Journal of the Royal Anthropological Institute*.

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In the *Architectural Review*, December, we note especially illustrated papers on the old "Northumberland House, Strand," by Mr. Walter Godfrey, and "Hogarth and his Country House at Chiswick"; and a series of fine reproductions from photographs of the little known but very beautiful decorations by Alfred Stevens at Deysbrook, near Liverpool.

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The *Journal of the Gypsy Lore Society* (6, Hope Place, Liverpool), Vol. v., No. 1, has a Bulgarian Gypsy Folk-Tale, with translation, by Mr. B. Gilliat-Smith; an account of "A Recent Settlement in Berlin," with glossary and many specimens of dialect, by Mr. Johan Miskow; a brief memoir of "Isaac Heron," a gypsy who died at Sutton-on-Trent on February 21, 1911, by the Rev. D. M. M. Bartlett, with interesting details of funeral and burial customs; and some more "Nuri Stories," by Professor Macalister. We have also on our table *Rivista d'Italia*, November; catalogues of second-hand books from Mr. J. F. Meehan, Bath, and Messrs. W. N. Pitcher and Co., Manchester; and a thick catalogue (nearly 200 pages), printed in English, from the Ludwig Rosenthal Antiquarian Bookstore, Munich, of old and rare English books.



Correspondence.

"THE SAXON CONQUEST OF SOMERSET."

TO THE EDITOR.

I HAVE read with some interest the speculations of the Rev. C. W. Whistler and Mr. Albany Major on "The Saxon Conquest of Somerset," and do not desire to discuss generally the many controversial points they raise in this interesting chapter of our early local history. But as my geography of the valley of the River Parrett is somewhat impugned and called in question, I feel that, in justice to myself, and also in the cause of historical and geographical truth, I must make a short reply.

1. The writers complain (p. 380) that I represented

Kenwalch as driving the Welsh of those days along the Poldens to the Parrett mouth, and that I have "read in" the word "mouth" from the Anglo-Saxon Chronicle of A.D. 658. This addition is quite immaterial, for, if he drove them to "Pedrida," this would mean that the Saxons must have dominated the whole river valley from source to mouth. For what do your contributors mean by this geographical term "Pedrida"? Is it the village of South Pediton (Petherton) or North Pediton? or is it Periton (also Puriton) at Downend? Or is it the river at any of these places? If either North Petherton or Puriton is meant, then Kenwalch drove the British practically to the mouth of the river, as I say, if we take the present boundaries of North Petherton Hundred.

Moreover, the head-waters of the Parrett were anciently known as those of the Evel (Ivel), the Cary, and the Creden. In Camden's time the mouth of the Parrett was actually called "Evel-mouth," and the river gave its name to Ivelchester (Ilchester) and Ilminster. It is probable that in ancient Saxon and British days the River "Pedrida" (if Pedrida really did mean the river) meant that tidal course of water from Athelney and the junction of the Tone there.

2. Your contributors opine that a flight down the Poldens of the beaten Welsh is "almost inconceivable," as it would bring them to an (p. 380) "estuary" which was impassable. Why so? Surely the Welsh had some knowledge of the sea and of boats, and if they fled from the Saxons at Penselwood, their line of flight would have been across the Severn Sea to South Wales. Ancient Glaston was in constant communication with the sea and South Wales, and the Celtic Sea saints were known everywhere in these waters as intrepid sailors and pioneers.

3. Your contributors think that, after Penselwood, the British fled "along the Fossway . . . to Ilchester and other rallying points" to the west (p. 380)—i.e., from the wooded hills, where their last stand was supposed to be made, down to the cultivated and inhabited plains. This is highly improbable and contrary to what we should expect. The plains of Mid-Somerset were certainly the first to be occupied by the invading Saxon. There is every reason to suppose that Langport and Cadbury Camp had already fallen before the Battle of Penselwood.

4. On p. 380 your contributors conjecture that "the ancient river mouth of the Parrett was at Puriton"—i.e., at Downend. Below the Poldens therefore, lay the "estuary." This is rather an assumption. It is moving up the present estuary inland some twelve miles! I cannot see the warrant for this assumed change in the geographical features of the marshes of the Lower Parrett. How would your contributors account for the place-name "Stert" given by the Saxons to the present "tail" or promontory of land at the Parrett mouth? How would they account for the Saxon "Botestall" at Stolford Bay, where ships anchored of old before they ascended the present mouth of the Parrett? How would they account for Domesday Manors in a tract assumed to be an "estuary"? The River Parrett has played many tricks in former days and has constantly shifted its course, but it is ridiculous to suppose that there could have been an "estuary" at Puriton in Saxon

times. But any transformation is possible with your contributors who pop down a "combe" along the flat levels round "Combwich"!

5. On p. 382 your contributors criticize the late Professor Freeman's statement that "Kentwine's victory had made the English masters of Quantock." Of course, Freeman was right. The very terms of Kentwine's charter (quoted on the same page), in which he gave West Monkton, on the southern ridges of the Quantocks, to Glaston, prove that he held the Quantock ridges, and therefore the road to Watchet.

6. On p. 428 allusion is made to a local story first recorded from hearsay by myself (*Land of Quantock*, 1903), in which the rustics maintained that a very bloody battle was fought at "Dead Men," near Plainsfield, on the Quantocks, when the blood ran out of the field so copiously that it reached the "second shuttle." Your contributors, not being Somerset men, call the "shuttle" a "thill," a word I never heard of in Somerset. Nor does it appear in Elworthy's *Dictionary*. They associate the battle in question with Kentwine's campaign. This is *the purest assumption*, and is not what I heard the old men say.

7. But "Great Crook" (p. 426) affords your contributors a wonderful "mare's nest," as far as Parrett geography is concerned. They say: "Great Crook would appear to have reference to the great bend of the River Parrett from Cannington to Bridgwater, as distinguished from the lesser bend under Downend." This, of course, means, according to your contributors, that the term "Crook" was derived from the bend of the river, quoting the Icelandic "krokr," Swedish "krok," Danish "krog," as kindred words. Unfortunately, in this part of the world there are very few Danish place-names extant, and so this display of comparative philology is not needed. That there was a very remarkable bend of the River Parrett just here at the foot of the Polden Hills I was able to prove by an opportune discovery of a manuscript at the Bodleian (Gough Manuscript), on which I have based some of my original theories about the geography of the River Parrett (see my account of the Battle of Edington). At any rate, this is safe ground to go upon, and my map illustrating the bend of the river is not "inaccurate," so far as it gives the Polden ridge and the river course. Of course, it was not drawn "to scale."

In all matters of important local topography it is as well to exhaust all written information, not forgetting the ordinary village tithe map. Now, if your contributors had only taken the trouble to do this, they would have discovered under Bawdrip Parish these entries: (1) Great Crook (No. 385), with 63 acres 3 roods 4 poles; (2) Little Crook (No. 383), with 8 acres 2 roods 10 poles; (3) Parsons Crook (No. 384), with 8 acres 1 rood 11 poles; (4) Crook (No. 382), etc.

Further investigation would have shown that these names were taken from the Manor of Cruca, hereabouts, mentioned in Domesday. It is almost certain that this word is the equivalent of a "creek," as in Creech S. Michaels and Creech Mills, near Taunton. In a Somerset fine of an early date a William Trivet has "27 acres of land in Crouk and Baggedrip" (Bawdrip).

On p. 427 your contributors remark; "The tract of land which we identify with Cruca lies at the foot of a long tongue of hilly ground which runs between the Cannington Brook and the tidal inlet at Combwich."

May I refer them to a land grant made to John Lambard in 1470 by the King of "the Manor of Puryton ten messuages and a dovecot, 10 acres of meadow, and 160 acres of land in Bawdrip and Croke within the Parish of Bawdrip, co. Somerset"? This is conclusive, and all the elaborate superstructure of argument, based upon this supposed site of Great Crook in the valley of the Parrett, falls to the ground. This is not the way to write local history. Other misconceptions I have left unnoticed; but enough has been said to prove your contributors' words that it is "dangerous to write history without documents" (p. 377).

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"WEDNESDAY'S FAST."

TO THE EDITOR.

In the present number of the *Antiquary* Mr. Axon has reprinted "Wednesday's Fast," printed by Wynkyn de Worde in 1532. He speaks of it as "a fragment of theological teaching at the moment of the conflict between the Church of Rome and the spirit of the Reformation." On this point he adds several notes, with another pointing out that the Duke of Norfolk mentioned in the poem must be Thomas Howard, who succeeded to the title in 1524.

Mr. Axon's annotations on the poem are interesting, but, unfortunately, wide of the mark. The edition printed by W. de Worde in 1532 is an exact reprint of one issued some thirty-three years earlier.

E. G. D.

December 2.

ERRATUM.—In December *Antiquary*, p. 475, col. 2, line 10, for 150 read 120.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.